The Jain Mittra Mandal Publication No. 118.

SOME HISTORICAL JAINA KINGS & HEROES

BY

KAMTA PRASAD JAIN,

Published by

THE JAIN MITTRA MANDAL,

DELHI.

1941.

1000 Copies.] [Price Re. 1/-

*'To Miss Elisabeth Fraser,
in token of her zeal for
the Religion of the Tirthan-
karas and true Āhimsa.'*

KAMTA PRASAD JAIN.

ACKNOWLEDGMENT.

The Jain Mittra Mandal, Delhi, gratefully acknowledges the munificent donation by Rai Bahadur Seth Manik Chand B. Sethi, F.R.A.S. Banker, Financier, Millowner and Jagirdar of Manikpur, Jhalawar State, which has enabled this much needed book to be published. The Mandal also offers thanks to the learned author, Sriyut Kamta Prasad Jain, Jainism's most able and faithful historian.

I would be failing in my duty if I do not express Mandal's deep sense of gratitude to the respected Vidyavaridhi, Jain Darshan Diwakar Champat Rai Jain Barrister-at-Law and Miss Elisabeth Fraser for their tremendous help in the publication of the book at every stage.

UMRAO SINGH,

Honorary General Secretary,

Jain Mittra Mandal, Delhi.

Delhi, the 20th June, 1941.



Rai Bahadur Tajir-ul-mulk Seth Manik Chand Bal Chand Sethi, Hony. A.D.C. to H. H. the Maharaja of Gwalior who has met the entire cost of the publication of this important and valuable work.

PREFACE.

The present treatise is the result of the demand of modern times. Jain literature is full of historical instances of Jain heroism, a few of which are described in the following pages. Jainism in fact is a religion of strength and spiritual good and makes a man a true hero. Reverred Brother Champat Rai Jain, Vidyavaridhi, suggested to me that I should prepare a book such as this and it is in fact due to his suggestion that it appears in this form for the first time. I am thankful to him for his kindness in revising the manuscript.

I shall consider my labour amply rewarded if this little book is received by its readers and proves useful in dispelling the darkness that prevails concerning the sublime and humane teaching of Ahimsa, as preached by the Lord Jinendra.

I am greatly indebted to Miss Elisabeth Fraser, who has sipped fully of the nectar of the Jain Siddhant for writing a foreword and last word to it.

R. B. Seth Manik Chand B. Sethi deserves my sincere thanks by whose monetary help this volume is placed easily in the hands of the reader.

KAMTA PRASAD JAIN.

Aliganj, (Etah).

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FOREWORD

The charge is often levelled against the Jainas that they are responsible for the downfall and degradation of India, and that their doctrine of *ahimsa* produces only cowards and weak-kneed men. The account of Jaina Kings and heroes within historical times that is given in the following pages should effectively give the lie to this charge. The Jaina rule of *ahimsa* does not demand that a man shall turn his back to the enemy on the battlefield. *Āhimsa* as taught by the great Jaina Teachers is thoroughly practical. They taught that *ahimsa* varied from stage to stage. Thus for the saint is enjoined complete *ahimsa.* Driving no benefit from anyone, state or individual, caring nothing for anything or anyone, except the progress and advancement of his soul, he follows the strait and narrow path of perfect *ahimsa.* But as regards the layman, he who lives in the world, Jainism recognises that for him complete *ahimsa* is neither possible nor practical. On him who lives in the world, who shares the benefits and duties that his country brings him, lies the duty of defending it against wanton attack. Religion, too, must be defended and protected. How is Religion to be preserved if its Temples and Scriptures are to be allowed to be desecrated or destroyed by the

hand of any vandal who so chooses ? The weak and the helpless, the family, they too must be protected. And it is layman's right and duty, to protect himself from attack. In all these instances Jainism enjoins the use of force if necessary. It is the motive, says Jainism, not the actual *himsa*, that matters. If the motive be pure and the heart not moved by selfish desires, the soul is not adversely affected. What blame attaches to the surgeon, for example, who amputates the limb of a patient to save his life ?

The Jaina ideal of *ahimsa* properly understood and followed, can never lead to anything base or disastrous. On the contrary it leads to the highest ideals and statesmanship, as illustrated in the following pages. Jainism teaches a man to be fearless and there is no instance of a Jaina having deserted the battle-field or turned his back to the enemy As this book *shows* Jaina kings and generals have successfully fought and won battles while all the time devoted to the Jaina Religion.

New Delhi.
15 4. 41.

Elisabeth Fraser.

SOME JAINA HISTORICAL KINGS & HEROES

1. VARDHAMANA, the Great Hero.

"Though a man should conquer thousands and thousands of valiant foes, greater will be his victory if he conquers nobody but himself."—**Uttradhyayana Sutra, 34.9.**

SINCE THE AGGRESSIVE instinct in the hearts of men is often predominant, Vardhamana, the Great Hero of India exhorts people of every color and creed to fight out a true battle. People fight for w o r l d l y possessions and face the greatest foes on the battlefield. The fittest and mightiest among them create foes and fight battles for no reason other than to

satiate their animal craving. The simple and innocent are punished and made to suffer all the hardships that a slave life brings in its train. Belief in the survival of the fittest, which has become the accepted doctrine of the world, has beguiled them and the people care but little for the spiritual good of their own souls or of their fellow beings. But long ago the Great Hero of India warned these arrogant people. He pointed out to them their mistakes in the remarkable words quoted above. To conquer a valiant foe is no victory. T r u e victory consists in subduing one's lower nature. Vardhamana said that everyone should observe the vow of Ahimsa—the Principle of Universal Love and non-injury—to obtain it. It is the only remedy which can enable man to get rid of the brute that normally is suprior in him.

A true follower of the Great Hero, Mahavira Vardhamana, will then, do nothing by thought, speech or action, to hurt his fellow beings. He will not only let others live but will help them to live; and if in carrying out this duty he is required to turn to sword and rifle, he will not shrink from it. Yet at this extreme point too, he will never forget his sublime Principle of Ahimsa. While toiling in the world, he ought in fact to keep always in mind the blessed teaching of Vardhamana: "Do not destroy life, unless it is absolutely neccessary for the maintenance

of a higher kind of life, and then restrict yourself to the least-evolved kind of life." This does not sanction hurting and injuring. It limits the violence to the lowest possible minimum and inspires its adherent to live so as to facilitate the greatest advancement and spiritual salvation of the greatest number of souls. Mahavira Vardhamana was an Omniscient Teacher and He knew well that the man in the street has to observe the two-fold duty—the one pertaining to this world and the other to his spiritual welfare. Accordingly, He took up the World-Cause first and began with the village, which is without doubt the main and principle factor of social life.[1] He asked the villager to observe the *Gama-Dhamma*, (village duty), in order to promote the cause of humanity and the well-being of those living in villages. After the villager comes the citizen, whom He exhorts also, to observe his *Nagara-Dhamma* (townsman's duty), bearing in mind the high Principle of Ahimsa. When villagers and citizens are well-taught, it is easy to enforce the observance of the *Ratta-Dhamma* (National duty), which is essential, according to Mahavira, for the progress and good of a nation. Further on Mahavira speaks of *Kula-Dhamma* (Duty of clan), *Gana-Dhamma* (Duty of a Corporation), which are meant for the humane

1 The "Thananga-Sutra,"

guidance of National legislatures and Political democracies. The Universal Progress and good of the world are emphasised with a view to the observance by the individual of his moral duty towards the human race based on the Principle of Ahimsa. And then it naturally becomes easy for him to make good progress in respect of his spiritual duty, which he has to observe next. He believes in the scientific aspect of religion, which according to Mahavira Vardhamana holds every individual responsible for his actions and master of his destiny—so much so that progressing on the Right Path, he can, after destroying all the obstacles in his way, one day become an all-knowing all-seeing and all-blissful perfect being. And to take the first step on the Right Path means to subdue human passions and cravings. M a h a v i r a Vardhamana, the last great hero and spiritual conqueror of the Jaina Religion in India, was a paragon of this holy perfection. He himself fought a successfull battle of Salvation, and taught one and all to win it in similar manner. He said :—

> "Fight with your self; why fight with external foes? He who conquers himself through himself will obtain happiness. Making Faith his fortress, Penance and Selfcontrol the bolt of its gate, Patience its strong wall, so that guarded in these ways it is impregnable. Making zeal

1. Uttaradhyayana Sutra, 20-22/9.

his bow, its string carefulness in walking, and its top (where the string is fastened) content, he should bend this bow with Truth, piercing with the arrow of penance, (the foe's) nail-Karman. (In this way) a sage will become the victor in the battle and get rid of the sansara"

Such is a real battle and a true Conquest. But it requires great courage and a sacrificing spirit. Well-trained people alone can engage themselves as warriors in it. The training begins with a simple code of ethics, consisting of Ahimsa, Truth, Non-thieving, Moral (sensual) Restraint and Limitation of possessions. The man who qualifies himself for it becomes the s p i r i t u a l warrior. Mahavira Vardhamana said emphatically that only the heroes of temporal life can become the heroes of Divine life as well. (Je kamme sura te dhamme sura). This has been the spirit of Indian heroism since the remotest age which modern India has resolved to revive.

But who was this Great Hero Vardhamana? If we answer this in the words of M. K. Gandhi, the saintly leader of the national renaissance in India, we may say that He was the greatest apostle of Ahimsa India ever produced. He lived in the sixth century B. C. and was a scion of the Jnatra Kshatriyas, the then powerful ruling clan in the

Videha country. He was the son of King Siddhartha. His mother queen Trashala Priyakarini was a daughter to King Chetaka— a powerful King at whose call the Licchavis and Mallas rallied together for the purposes of defence and offence. He was born in the town of Kundanagara, a suburb of Vaisali and an important seat of the Jnatrikas. On his birthday the prisoners in Kundanagar were released and the town wore a joyful appearance. Since his birth marked the increment of wealth, fame and merit to the family, Mahavira's parents named him Vardhamana (the Prosperous One). Indra, the lord of celestial beings gave him the name of Ati-Vira, seeing that he would victoriously extirpate the Karma-enemy. Two Charana ascetics, Sanjaya and Vijaya by name, once visited Kundanagar and privileged to see the prince Vardhamana, had the filth of doubt expunged from their hearts. They saluted the child and adorned him with the name Sanmati. Prince Vardhamana grew into a handsome and powerful youth— none being equal to him in strength, beauty and wisdom. From his very boyhood he displayed the heroic aspect of his matchless personality. Once the princes in Kundapura were playing in youthful mirth and joy. All of a sudden a large and terrible cobra appeared among them. Panic-stricken,

the boys fled this way and that, but Prince Vardhamana remained calm and unmoved. In no time He subdued the enraged cobra and relieved his companions of their fear and panic. For this display of exceptional bravery, he earned the name of "Mahavira" (Great Hero).

At the early age of eight years, "Mahavira" began to observe the vows, Ahimsa and the rest and never felt attracted to the pleasures of the world. His father wanted him to marry, but the pure and chaste-hearted Mahavira could not agree to the proposal. He pointed out the pitiable and miserable conditions of the world. How could he enjoy life, when others were suffering ? Men were ill-treated and womanhood was thought of only as a means af sensual gratification. They were despised. The condition of the animals was more pitiable. They were tortured and killed for food and sacrifice. Suffering and misery was the dominant note of the age. Mahavira could not tolerate all this misery. He made up his mind to promote the good of his own soul and all the sufiering world as well. His was a great sacrifice indeed. He spurned the princely life and took pleasure only in the sky-clad attire of a Jaina saint.

He was thirty years of age, when he renounced the world and came to be known as "Nirgrantha

Jnatraputra". He was called Nirgrantha because he was outwardly unclothed and inwardly free from all attachments, bonds and ties. As a Shramana, he meditated day and night unmoved and unperturbed, exerting himself strenuously to overpower his lower nature. Well-controlled, he bore all calamities and different kinds of hardships. He wandered about speaking but little. When ill-treated he absorbed himself in holy meditation, free from resentment. He endured his suffering with calm. Once on a dark and dismal night, he happened to be meditating in the awsome cremation ground of Ujjain. It was not easy for the boldest man to stay there, yet Mahavira stood lost in self-contemplation at that spot. Suddenly there appeared a ferocious person called Rudra, who began to disturb and hurt him. He tried to make his brutal force to prevail against the Divine Hero, but Mahavira was not in the least perturbed. In the end the divine serenity of Mahavira changed the heart of Rudra. He fell at his feet and begged his pardon and protection.

After twelve years of penance and meditation, Mahavira attained to omniscience at the age of fortytwo. As a world Teacher he lived thereafter for thirty years and preached his religion of Universal Love and Mercy. He was now a JINA (Conqueror) and an Arhat (Adorable). He knew and saw

all conditions of the world of celestials, men and demons, whence they came, whither they went, where they were born, whether as men or animals, celestials, or as denizens of hells, in subjection to their Karmas[1].

In the Buddhist literature, too, Mahavira is described in one place as, "the head of an order, of a following, the teacher of a school, well-known and of repute as a sophist, revered by the people, a man of experience, who has long been a recluse." In another place he is described as "all-knowing and all-seeing, who possessed an infinite knowledge."[2]

To dispel the darkness of ignorance from the minds of misguided people, Lord Mahavira Vardhamana toured in Magadha, Videha, Kaushala and certain other countries, and revealed the Light of Truth.

ShrenikaBimbisara of Magadha, Chetaka of Vaishali, Udayana of Sindhu-Sauvira, Shatanika of Kausambi, Jivandhara of Hemangdesa and many other kings and princes became his disciples and lived according to his precepts. Princes like Abhayakumara and Varisena adopted the life of a monk and liberated themselves from the fetters of Karma. We are told that some five hundred Indo-Greeks also turned to Mahavira and accepted his teachings[3]. Ardraka, a prince of

1. Jaina Sutras, SBE, p 200.
2. Majjhima Nikaya, I,92-93.
3. *Law*, Historical Gleanings P. 78

Persia, came to Mahavira Vardhamana and begged to be ordained as a monk, which was granted to him[1]. In short, people of every walk of life profitted by the sublime teachings of Mahavira. Thousands of rich persons came forward to forsake all things for the good and happiness of their souls, realizing the utter worthlessness of worldly pursuits.

One month before Mahavira obtained Nirvana, He had gone to Pavapur in the province of Bihar and being absorbed in deep meditation, He shattered the remaining fetters of the flesh and liberated himself. This happened on the night of the 15th of the dark half of the month of Kartika in 527 B. C. On this auspicious occasion the eighteen confederate kings of Kashi and Kosala, the nine Mallaki chiefs and the nine Licchavi princes, instituted an illuminatian,[2] which was observed all over India and was the origin of the national festival of Divali.[3]

Such was the Great Hero Vardhamana, who radiated and diffused Divine Light around Him, and finally became a living embodiment of pure divine knowledge, that is ominscience.[4]

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1 Tank, Dictionary of Jain Biographies, P. 92.
2. Kalpasutra, (Jain Sutras, I, 266)
3. Harivamsa purana XIX, 33
4. For further study refer to "Lord Mahavira and other teachers of his time" (Delhi), "Mahavira and Budhha" (Chapter V of the "Buddhistic Studies", Calcutta), "Bhagwana, Mahavira" (Hindi) etc,

SHRENIKA BIMBISARA & AJATSHATRU.

Shrenika Bimbisara is the first Indian monarch of whom anything substantial is known.[1] When he came to the throne of Magadha his rule extended over only a small state, with his capital at Rajagraha. But with remarkable prudence he set himself to extend his kingdom. He formed alliances with his powerful border kings of Koshala and Vajji aud then led his troops to absorb the kingdom of Anga. With the annexation of Anga, Magadha became a great power in Northern India.[2] So much so that the king of distant Gandhara sent an embassy to Bimbisara probably with the object of invoking his assistance against the threatened advance of the Achaemonid power.[3] We also learn from the Jaina sources that Shrenika Bimbsiara sent a contingent of his troops to help a border king, who was his ally. The young general who led this army was the Merchant-Prince Jambukumara, who after returning triumphantly from this compaign, adopted the life of a Jaina monk at the feet of Tirthankara Mahavira Vardhamana.[4]

Shrenika Bimbisara was a powerful, kind and just king. He rebuilt his capital Rajagraha and his reign

1. Smith, Early History of India, P. 33.
2. Ibid P. 33
3. Modern Review for Oct., 1930 P, 438
4. Jambu Kumara charitra,

lasted for 28 years. The efficiency of his civil and military administration was the main reason for the ascendancy of Magadhan power. Shrenika maintained rigid control over his officers and to ascertain the internal affairs of his kingdom, he used to meet the headmen of all the villages.[1]

In his early life, while in exile, he passed many years at Kanchipur, as his father gave his kingdom to his step brother Chilati, banishing him to Southern India. At Kanchipur he married an accomplished Brahman lady name Nandashri, who became the mother of Prince Abhayakumara. When Chilati could not administer the state affairs properly, the ministers of Magadha sent for Shrenika and proclaimed him their king.[2] Thereupon Chilati became a Jain ascetic. Celana, the accomplished daughter of king Cetaka of Vaisali, was the chief queen of Bimbisara She was fortunate to be the mother of seven sons Kunika Ajatashatru, Varisena, Halla, Vidala, Jitasatru, Dantikumara and Meghakumara. Through the efforts and teaching of Celana, Shrenika Bimbisara was converted to Jainism from Buddhism.[3] When Tirthankara Mahavira Vardhamana visited Rajagraha Shrenika welcomed him and offered adoration to Him and then laid the following

1. The Modern Review, Oct., 1930 pp 439-440

2. Harisena, Kathakosha,

3. Gunabhadra, Uttara purana.

point before him. He said,: "Though a young nobleman, you hava entered the Order (Shramana samgha) O,Ascetic; I want to hear you explain this." Nataputta gave a lengthy explanation and so convinced the king that he could not help giving vent to his feelings, thus: " You have made the best use of human birth, you are a true Jina, O great sage, You are a protector (of mankind at large) and of your relations, for you have entered the path of the best Jinas. You are the protector of all unprotected beings. OAscetic; I ask you to forgive me; I desire you to enlighten me. That by asking you I have disturbed your meditation and that I invited you to enjoy pleasures, all this you must forgive me "When the lion of kings had thus, with the greatest devotion praised the lion of the houseless monks, he, together with his wives, servants and relations became a staunch believer in Dharma with a pure mind." (Evam thunittana sa Rayasiho Anagara siha parmai bhattiye.)[1]

Among the lay followers of Mahavira, Shrenika Bimbisara ranked foremost and he has been credited with putting thousands of questions to Mahavira.[2]

1. Uttradhyayana-Sutra.

2," · the literary and legendry traditions of the Jainas about Srenika are so varied and so well recorded that they are eloquent witnesses to the high respect with which the Jainas held one of their greatest royal patrons, whose historicity fortunately is past all doubts," Janinsm in North India pp. 116-118.

The tradition runs that he built many shrines on the summit of Parasnath Hill in Bihar.[1]

Amongst the sons of Shrenika Bimbisara, Varisena is famous for his piety and endurance of austerities. He was ordained as a naked saint by Mahavira, and attained Liberation.

In his old age Shrenika Bimbisara resigned the royal power and placed it in the hands of his favourite son Kunika Ajatshatru, and retired into private life. Ultimately he was tortured to death by Ajatshatru. Jainas believe that Shrenika Bimbisara will be a Tirthankara in the next cycle of time.[2]

Kunika Ajatshatru came to throne about 554 B.C. Soon after the Nirvana of Mahavira, he took the vows of a Jaina Upasaka (householder) from Sudharmaswami, who was the surviving chief apostle of Mahavira. Ajatshatru was a great monarch and patron of Jainas[3]. The chief events[4] of his reign are (1) Nirvana of Mahavira, (2) a war with Kosala, (3) the Conquest of Vaisali, (4) the Founding of Pataliputra (5) and the massacre of the Sakyas. Daring and impetuous, he seems to have passed his whole life in warfare with his neighbours. But in

1. Journal of the Royal Asiatic Society, January 1824.
2. Samksipta Jaina Itihasa, Vol. II. pt. I. pp. 21-22
3. Cambriage History of India—Ancient India, I, p.-161.
4. Smith, Early History of India pp. 37-38.

his afterlife he seems to have become disgusted with worldly pursuits. Henceforth he utilised his exburant energy in fighting his inner soul's enemies. He gave his throne to his son Darsaka and became a Jaina recluse[1] to pass his life in religious retirement[2]. Darsaka was in turn succeeded by his son Udayana, who was a firm upholder of Jainism. But the irony of fate worked havoc in his case, for the very favour which be had bestowed upon the Jainas proved to be the cause of his ruin. A certain prince whose father he had dethroned plotted against his life and aware of the welcome accorded to the Jainas by Udayana, he entered his palace in the disguise of a Jain monk and murdered him in the night[3].

Such were the brave & ideal Kings among the Saisurnagas who professed Jainism.

Amongst the Nandas, who ruled after the Sisunagas, King Nandavardhana was a great monarch. With his huge army he conquered Kalinga and most of upper India. He was a great hero, who attacked the persian garrisons on the N. W. Frontier and liberated India from their yoke. He was also a Patron of Jainism.[4]

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1. K. P. Jain. Sh. J. Itihasa Vol. 11. p. 24.
2. Jaina Encyclopaedia (Hindi) Vol. I, p. 25.
3. Cambridge History of India, Ancient India, I, p.164
4. Journal of the Bihar & Orissa Research Society, Vol. IV, p. 463.

CHANDRAGUPTA & OTHER MAURYAN EMPERORS.

"भद्र बाहु—श्रुतकेवलिनाथेषु चरमपरमो मुनिः ।
चंद्रप्रकाशोज्वल चंद्र कीर्त्तिः श्री चंद्रगुप्तोऽजनि तस्य शिष्यः॥"

"Tr. Shri Bhadrabahu was the last Shruta Kevali (knower of the entire of the Tirthankar's Instruction) Chandragupta whose renown was more radiant than the Moon's was his pupil."

—Inscription No. 40 at Shravanbelagola.

Who was this Chandragupta, the great lover and server of the lotus feet of the Shrutakevali Bhadrabahu ? He was none other than the first historical brave and great monarch of ancient India. Chandragupta was somehow connected with the Moriya Ksatriyas of Pippalivana and related to the Nanda kings of Magadha. While a young boy, Chandragupta incurred the displeasure of his kinsman Mahapadma Nanda, the then ruling king of Magadha and was obliged to go into exile. He went with his mother probably to the country of Moriyas and lived there in hiding. Fortune however favoured the young Ksatriya.[1] It happend that a Brahman named Chanakya, who was wellversed in politics and

1. Law, "The Kshatriya clans in Buddhist India," p 205; K. P. Jain Sankshipta Jain Itihas pp. 220—221.

statesmanship and was bent on taking revenge on the Nanda king because of a slight offered by him, met Chandragupta. They became friends. Chanakya also undertook the onerous duty of teaching and training the young prince. It seems probable that when this enterprising and chivalorous prince heard of the Greek invasion on the N. W. Frontier of India he proceeded with his friend to the Punjab and befriended the Macedonian monarch. But he had hardly been many days in the Greek camp when he exchanged hot words with Alexander the Great himself. From a Ksatriya youth like Chandragupta, brought up in the traditions of Free Aryans, it was not to be expected that he could stand the humiliation of insult and even an alliance with an aggressor of his motherland. He left the Greek camp and set himself to work for the freedom and unification of India. Soon he became the Leader of a "War of Liberation" against the foreigners and collected a formidable force of the war-like and predatory clans. Thus well-equipped he succeeded in over-throwing the Nanda King of Magadha and got from him a huge army, which he increased until it numbered 30000 cavalry, 9000 elephants, 600000 infantry and a multitude of chariots. He then attacked the Macedonian garrisons and conquered the Punjab as well as Sind. Later attempts made by the

Greeks under Seleucos Nikator, the Satrap of Western Asia, to recover the lost Indian dominion ended in a treaty with the victorious Hero of India, according to which the whole of Afghanistan became incorporated into the empire of Magadha and the Greek Satrap gave his daughter in marriage to his Indian rival.[1]

With the enormous prestige of his victory over the dreaded Greeks and with the resources of the whole of Northern India at his command, the victor now turned his armies against the South and came back with complete success. To commemorate this victory, he founded a city after his name in the Srisailam province of South India.

With his victory over south India, Chandragupta became the first historical Emperor of India and the founder of the great Mauryan empire, which became famous for the "steel frame" of its administration and highly organised civil service. Great credit is due to this great political hero of India as it was due to his chivalry and successful military compaigns supported by the foresight of his companion Chanakya, that India once again became united and entirely free from any foreign aggression.

Jain historical tradition is proud to narrate the

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1 Smith, "Early History of India", pp. 45-46 and 123-125

meritorious deeds of this heroic liberator of India. It is clear from it that Chandragupta was an active and a keen member of the Jain church. His spiritual preceptor was the Jain sage Bhadrabahu, who predicted a twelve years' famine in Northern India. When this great famine occured and Bhadrabahu with his large community of the Jain sages retired to South India, Chandragupta abdicated in favour of his son Bindusara and accompanied the Jain Preceptor. He t o o k the ordination of a Jain ascetic from Bhadrabahu and l i v e d with him, practising austerities at Shravanabelagola in Mysore, where his name is still held in remembrance The hill which contains the footprints of his preceptor is called Chandragiri after his name and on it stands a magnificent temple called Chandrabasti, with its carved and decorated walls, portraying scenes from the life of the great Emperor In fact the place became sanctified with Chandragupta's holy *Tapasya*, which reminds one of the momentous precept of Mahavira that "Man should fight with his own self and win the true war." Chandragupta having become a *Kummasura*, turned to be a *Dhammasura*(a hero in religion) in afterlife. He was a true hero and attained to heaven from that hill in the Jain manner of Salle-

khana.[1] An order of Jain Munis was also started in his sacred memory in the Mulasangha, which was called "Chandragupta Gana[2]."

His son Bindusara, who was also known by the title of "Amitghata" (Slayer of Foes) ruled after Chandragupta and was succeeded in turn by his son, the famous Asoka. There was only one independent power in India, the kingdom of Kalinga left unconquered by Chandragupta. Asoka conquered it, but with this conquest the heart of the emperor also changed. He was moved to passionate remorse at the sight of the bloodshed and misery of the Kalinga War. Consequently he forsook aggressive wars and turned to preach and practise the Law of Dharma. His ordinances concerning the sparing of animal life and advocating the moral precepts agree much more with the ideas of Jainas, as expressed in their sacred books.

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1. Narasimhachara. The Sravanabelagola and K. P. Jain's "Samksipta Jain Itihasa, Vol. II, Pt. I pp. 218-244,

   Smith's "Early History of India" 154; Rice's "Mysore and Coorg," 12, "Cambridge History of India," Vol. 1, P. 484.

2. Inscriptions at Sravanabelagola (Ep. Car.) P. 16 (No 64, 1163 A. D.)

In fact Asoka was greatly influenced by the humane teaching of the Jinas.[1]

Samprati was the immediate successor of Asoka, and was a great patron of Jainism. With the true spirit of a Jain he wielded the sword to help the poor and the oppressed. He expanded the Mauryan empire beyond the borders of India and established centres of Jaina Culture in the countries of Arabia and Persia. He founded Jaina monastries in non-Aryans countries and sent out Jaina sages to propagate the Dharma there. He himself practised Jain rules in his after-life, like a true hero and worked hard for the uplifting of Jainism in various ways[2].

He was succeeded bp Salisuka, who was also a great soldier. He conquered Saurastra (Gujarat) and preached Jainism far and wide.[3]

Jainism, indeed, found great supporters from among the Mauryan emperors, who were not merely Heroes of War and State, but were conquerors in the realm of the spirit as well.

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1. Indian Antiquary XX. 243; J. R. A. S., IX. 155-191; Jaina Antiquary, Vol. V Nos. 2-4 and Vol. VI Nos. 1-3.
2. Early History of India. pp. 202-203.
3. Journal of the Bihar and Orissa Research Society, Vol. XVI. 29.

MAHAMEGHAVAHANA KHARAVELA

"Shri Kharavela, Emperor of Kalinga, Arya, Mahameghavahana and Maharaj.... (is) the king of Prosperity (Ksemaraj), the king of Extension (of the empire: Vardharaj), a king to the Bhikkus (Bhikkuraj) and the king of Dharma (Dharmaraj)"

—**The Hathigumpha Inscription.**

In the modern province of Orissa in India there once ruled a powerful line of kings, who were styled Mahameghavahanas and hailed from a family of Raja-Rishis. Among them Kharavela was a famous monarch. Although the details about his parentage are obscure, it is clear that he lost his father when he was a young boy. However, his grandfather who was probably king Chitra, looked after him. He was born about 207 B. C. in the great city of Kalinga, of light brown complexion, with noble and auspicious features and marks of prosperity. For fifteen years he played princely games and was well educated and highly accomplished. He learnt royal correspondence, currency, state accounting, municipal laws, and Dharma injunctions Having learnt all the Vidyas (Arts and Sciences), he ruled for nine years in the office of Yuvaraja (Crown Prince). When Kharavela completed 24

years of his age, he obtained "Maharajya-Abhiseka" (Kingly Coronation). After becoming a king Kharavela devoted his whole life to the good and welfare of his people and kingdom. People regarded him as a support to the land of Kalinga. He made conquests which were accompanied with gifts and observance of Dharma. In fact Kharavela had a heart filled with noble chivalry and courage with profound religious fervour, which made him not merely an ideal monarch and a great warrior but also the very model of an Ahinsaist hero.

In the very first year of his reign Kharavela rebuilt the capital of Kalinga, which was highly damaged by storm and restored the ruined gardens. At the same time he pleased his 35 hundred thousand subjects by building reservoirs of water for irrigation purposes. It seems that at this time Kasyapa Ksatriyas, who happened to be the neighbours of Kharavela, approached him for help against the aggressive Mushikas. Kharavela sent a large army against the Mushikas and destroyed their capital, little caring for the Andhra Emperor Satakarani, who was the paramount power in western India. Coming back with his triumphant army to his capital, Kharvela held a reception in his third regnal year and being wellversed in the Gandharva Veda (Science of Music) he held theatrical performances, dances and

other kinds of musical shows. In the next year he spent lavishly in repairing a sacred building, which was called "the Abode of Vidyadharas" and conquered the Rashtrikas and Bhojakas.

In his fifth regnal year Kharavela extended the old canal which had been excavated by king Nanda 300 years before into the capital from the Tanasuliya Road, and in tha year following he granted certain privileges to the Paura and the Janapada corporations. He also did something notable in this and the next few years. but what it was, is not clear from the defaced record. However, it is conjectured that he got married at that time at the age of 31.

In his 8th regnal year Kharavela invaded Magadha and reached as far as Barabar Hills (Gorathgiri) where he killed the defender and captured the fortress of Gorathgiri. The fame of his valour and prowess travelling before him made the Greek King Demetrius evacuate Muttra without a fight. Thereupon Kharavela returned to Kalinga, though only to take the field again a little later. He spent one whole year at home and gave away many gifts and grants to the Brahmanas and Sramanas. He also built on the banks of Prachii a great palace called "The Palace of Victory", probably to commemorate his victory over the Greek King, which, no doubt, was a remarkable deed of national emancipation at the time.

To complete his compaign of conquest, Kharavela thereafter took an army to northern India and realized his object. Pushymitra who was a powerful orthodox monarch was on the Imperial throne of Magadha at the time. He had even assumed the imperial diginity by celebrating an "Ashvamedha" sacrifice. Kharavela was anxious to cross swords with him. He reached Magadha along the western route and caused consternation amongst its people. Pushyamitra was so much taken with surprise by this manouvre that he did homage instantly at the feet of Kharavela. Kharavela returned after taking the dignity of emperor from Pushyamitra and laden with rich trophis from Anga and Magadha together with certain Kalinga heirlooms and the statue of the first Jina, which had been carried away by King Nanda. At home Kharavela built towers of victory, the interior of which was adorned with war trophies. In the same year Kharavela received extraordinary presents of elephant-ships, horses, precious stones and other rich articles from the King of the Pandyas, who seems also to have been a Jain by belief.

The last invasion of Magadha undertaken by Kharavela illustrates the skilfulness and rapidity of Kharavela's military movements. "From Orissa to the Uttrapatha (N. W., India) and to Magadha and again back to Orissa in the same year, Kharavela

must have moved with Napoleonic rapidity. No doubt he had the benefit of the Mauryan roads, yet he had to cover thousands of miles and maintain his huge army thousands of miles away from his Kingdom."

He was now paramount monarch in the world. At last satisfied with the extension of his empire, he devoted his energies to the welfare of his soul He had became an accomplished hero in works, (Kammasura); he was now anxious to be a hero in Religion also. He was a true *upasaka* of Mahavira. On the Kumari Parvata he raised some works in connection with the temple of Arhat, and built various pillars and caves for the Jaina ascetics in its vicinity. He had been devoting his life to seeing, hearing and celebrating the Five Great Kalyanakas of the Jinendra, which constitute the greatest feature of piety for a Jaina layman. His meritorious deeds were so innumerable and unsurpassed that he came to be known as the king of Peace, Prosperity and Dharma. It seems most probable that feeling the approach of old age, Kharavela in his afterlife dedicated himself to the hard life of a Jaina monk and practised austerities and penances on the Kumari Parvata. Thereby he became very thoroughly reduced and amaciated and came to understand the fine distinction between soul and matter. This seems to be ther eason why he is styled (king of saints) Bhiksuraj in the inscription.

Thus we see that Kharavela was a born hero, a brave soldier, an accomplished general, a prudent statesman and an ideal ruler. He was also a great builder and a true man of piety. There is no trace of despotism in his biography. He was a king who emancipated India from Greek aggression at the time and brought joy to the hearts of his people. When he turned to religious life, he excelled in that phase also and realised the "Bheda—Vijnanam"—the seed of the true Bliss and Immortality.[1] The doctrine of Jain Ahimsa was glorified by the noble deeds of this ideal Jain monarch.

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1. Journal of the Bihar and Orissa Research Society, Vol. 111 pp. 426-490; K. P. Jain's Samkshipta Jaina Itihasa Vol II, Part II.

KONGUNIVARMA AND OTHER GANGA HEROES,

"Kongunivarma obtained great power by favour of the doctrine of Ārhatbhattaraka and by favour of Simhanandyacarya he obtained strength of arm and valour."

—**The Kudlur Plates.**

King Kongunivarma I was the founder of the great ruling dynasty of South India called the *Gangas*, which as a family of heroic Ksatriyas have enjoyed a good name and great antiquity. Prior to their advent in the South, the Gangas ruled in northern India in the Gangetic valley and belonged to the *Iksavaku* race of the *Kanvayana Gotra.* Somewhere in the second century A. D. they branched off in a southerly direction. Didiga and Madhava, two princes of the Ganga family came to the town of Perur in South India, where they met with the Jaina Acarya Simhanandi. Both the brothers bowed before the great teacher, who gave them instructions in the Syadvada doctrine and obtained for them a boon from the goddess Padmavati, confirmed by the gift of a sword and the promise of a kingdom. It is recorded in the Siddhesvara Temple inscription that "Madhava, the honoured one, uttered a great shout and struck with his sword a stone pillar with all his might when it broke with a crackling noise. What cannot brave men

do ? Seeing his prowess, the *Munipati (Simhanandi)*, made a coronet of the petals of the *Karanikara*, bound it on his head blessing him, casting grains across his head to ward off evil and appointing his feather whisk as an emblem and design for his banner."

It seems that there was a considerable Jaina element in the population of Gangavadi, who accepted the converted princes as their monarch at the instance of their influential Guru Simhanandi The saint also gave the brothers the following advice:—"If you fail in what you promise, if you descend from the Jaina Shasana, if you take the wives of others, if you become addicted to liquors or flesh, if you associate with the base, if you give not to the needy, if you flee in battle—your race will go to ruin." Having accepted with bowed heads the above counsel and the given kingdom, "with the lofty Nandgiri as their fortress, Kuvalal as their capital, Nintysix Thousand (Gangavadi) as their country and with the blameless Jina as their lord, Victory as their campanion on the battlefield, the Jinamata as their faith and with ever increasing greatness, the Kings Didiga and Madhava ruled over the earth."

Didiga, who was also called Kongunivarma came ta be known as the founder of the dynasty. As a king he had to encounter at the very outset the

opposition of the ruling Mahabali or Bana kings of his neighbourhood. But Didiga as a brave and heroic soldier was bent on conquering his opponents. Consequently he carried an expedition and became victorious over the Bana and the Konkana rulers. On the advice of his Guru Simhanandi, he erected a Jaina Temple at Mandli near Shimoga in the conquered land. With his valour of arm and piety of heart, Kongunivarma became renowned in both the realms of State and the Soul. Like him the Ganga kings who succeeded him, became the great pillars and supporters of Jainism.

Among the later Gangas the names of King Avinita, his son Durvinita, Nitimarga, Butuga, Marsingh, Rachamalla and Rakkasa Ganga stand foremost, though they were all both pious and brave.

Avinita was probably a posthumous son of his father and was crowned king while a boy. He was undoubtedily a Jain. Tradition mentions that while young Avinita once swam across the Kaveri when it was in full flood with the image of a Jina on his head in all safety. In fact he was brought up under the care of the Jain sage Vijayanandi, who was his preceptor. Avinita married the daughter of Skandvarman, Raja of Punnad and is described in the inscription as a "prodigy of valour, unrivalled in the managing of elephants, in horsemanship archery and

as a prince of unstinted liberality." He made a number of grants for Jain temples in Punnad and other places.

His son Durvinita, however, was a very remarkable sovereign among the Gangas and was likewise a good Jaina. It is said that the celebrated Jain grammarian Pujyapada was his spiritual guru. He ruled so efficiently that his reign "marked a transition from a grey and lifeless period to one that teemed with the exhuberance of life. The political conditions were considerably altered and rigid orthodoxy gave way to a liberal cosmopolitanism."

Durvinita crushed a civil rebellion raised by his younger brother, who wanted to seize the throne. In this, he was helped by the Chalukya king Vijayaditya, who then marched at the head of his victorious army to encounter king Trilochana, his Pallava opponent. Unfortunately Vijayaditya did not prove a match to the great Pallava king and lost his life on the battlefield. This enraged his son-in-law, Durvinita, who carried ruthless wars against the Pallavas and captured most of their territories. Durvinita was not only a great soldier and conqueror, but he was also a great scholar and patron of learning and piety. He extended his kindness to all classes of his subjects and was equal to Krishna, the ornament of the Vrishni

race. He was styled "as an abode of matchless strength, prowess, glory, modesty, learning and magnanimity" and is referred to as endowed with the three constituents of regnal power—*Prabhushakti*, (lordship,) *Mantrashakti* (commanding voice) and *Utsahashakti* (Ambition or enthusiasm). He wrote a commentary on Bharivi's *Kiratarjuniya* and composed a Sanskrit version of the Prakrata Brahadakatha. In short Durvinita was one of the great South Indian monarchs, who deserves an honoured place in Indian history.

The next hero of prowess and piety combined appeared in King N i t i m a r g a I, Ereyanga Ranavikrammayya, who is described as 'a bee at the pair of the lotus feet of the adorable Arhatbhattaraka.' Immediately after ascending to the throne Nitimarga undertook a career of ceaseless wars. He defeated the Banas and the Rashtrakutas and made good conquests. The Rashtrakuta king Amoghavarsha suffered so badly in the battle with Nitimarga that he hastened to make an alliance with the Gangas. He gave his daughter Chandrabbalabbe in marriage to Butuga, the Ganga Crown Prince and thus cemented the alliance with natural instincts. Amoghavarsha was also a great Jaina like Nitimarga and they were contemporary

of the celebrated Jaina acharya Jinasena. Nitimarga died in 870 A.D. adopting the Jaina manner of death, called *Sallekhana;* the interesting scene of which event is depicted in the base-relief found at the head of the *Doddahundi* stone.

In the annals of the Ganga kings, the career of King *Butuga* as full of strenuous activity stands unique. He was a great ally of the Rashtrakutas and carried out an aggressive compaign against the Cholas with them and made remarkable conquests in the Chola country. Butuga was well proficient in the art of using the bow and arrow and secured a good name for himself in the Chola war as an archer and hero.

Butuga was a liberal administrator and well-versed in the Jaina philosophy. He used to participate often in the theological controversies held in his court. He was reputed to have once worsted a Buddhist controversialist in an open debate in refutation of his Ekantamata.

King Marsingha was the illustrious son of King Butuga, who was named "Satyavakya Konganivarma Permanadi," with a variety of titles, such as Dharmavatara ('Incarnation of Religion '), ' Jagadekavira ' (' The one hero of the world'), Gangarsingh (the Lion of the Gangas ") etc., which establish his

great personality. The Kudlur plates furnish some personal details about this monarch and record that "during his boyhood Marasingh was reputed for prodigious physical strength and military prowess, for his respect to *gurus* and obedience to teachers, for gentleness and generosity of character and for scholarship." Further, "His reign appears to have been literally crowded with military engagements, sieges and invasions." He followed the policy of dynastic alliance with the Rashtrakutas and made great conquests with them. The Rashtrakuta King Krishna himself performed the ceremony of crowning Marsingh as the ruler of Gangavadi. He conquerred Ashvapati and rescued the Kalachuri Kings from the aggressive attacks of Gurjaras. He was victorious in battles fought on the banks of the Tapti and succeeded in dispersing the Kiratas. "Marsingh encountered also, the Chola Prince Rajaditya, having in a fit of anger made a boastful declaration of war at a great festival of victory, and defeated him and took by storm the hill fortress of Ucchangi, which had proved impregnable even to Kaduvetti. He next marched against the Sabara Leader Naraga, a bandit renowned for his deperdatory expeditions, encountered him at Gonnur in the Banavasi country, defeated and killed him and captured his stronghold *Pabhase.* Many members of

his army distinguished themselves in this compaign, one of whom was Amavasayya who repeated the exploits of Butuga by making the enemy's *Howdah* his battlefield and killing him with his dagger in single combat. In this war of extirpation and subjugation of territory, Marasimha relentlessly and systematically suppressed the truculence of the chiefs and their attempts at independence."

Marsimha helped and installed his *soninlaw* Indra on the throne of the Rashtrakutas and then set out to crush the *turbulent* Nolambas. In 972 A.D. Marasimha returned triumphant to his capital Bankapur, where he devoted his afterlife to doing deeds of piety and religious observances at the feet of his preceptor the Jaina sage Ajitasena. And when he anticipated his end at hand, he observed the vow of *sallekhana* for three days and passed away in 974 A.D. A born hero, he lived a life full of deeds of valour and bravery and died also in a manner befitting a hero. The Kudlur plates inform us further that Marsimha delighted in doing good to others. He is praised for his not coveting the wives and wealth of others, for his aversion in the matter of giving ear to evil reports regarding the good, his diligence in making gifts to sages and brahmins, and for his solicitude for those who sought his protection. In the estimate of the com-

poser of the Kudlur plates, "Marasimha was a great leader of men, a just and upright ruler, an intrepid and gifted soldier, a dispenser of justice, a patron of letters and as such deserves to be ranked among the great kings who ruled Gangavadi."

Rakkasa Ganga was the last great king of Gangavadi. "The first few years of his reign were peaceful when he devoted his time to performing works of merit and encouraging the Jaina religion which for want of royal support and hostility of other creeds were being practically starved out. He constructed a Jaina temple iu his capital and an embankment to the deep tank of Balarekatte (Belur)." His guru was the Jaina sage Srivijaya and he was the patron of the famous Kannada poet Nagavarma, who was a Jaina by belief and author of *"Chhandambudhi"* as well as *"Kadambari."*[1]

In short the Ganga Kings were the abode of piety aud purity and they were ideal and brave rulers. Jainism flourished well and lavishly under their patronage.

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1. Refs. Rao. "The Gangas of Talked" (Mrdras) K P. Jain's Samk. J. I,Vol. II Part 2. and Saletore, "Mediaeval Jainism" (Bombay) pp. 10-30.

MRAGESHAVARMA AND RAVIVARMA.

"Hail ! the Kadamba monarch of piety (Dharmamaharaj) Shri Vijaya Siva Mrageshavarma, who is an increaser of victory, health and realm."

—The Kadamba Grant.

The Kadambas[1] were one of the ancient rulers of Mysore. They belonged to a Brahma-Ksatra race and ruled in the early centuries of the Christian era. The Kadamba Kings were famous for their valour and learning and liberality. In this world-renowned family flourished King Mrageshavarma, who reigned in the 5th. century A. D. He was a powerful sovereign and is described in an inscription as "a fire of destruction to the Pallavas, who uprooted the Gangas". Although his queen Prabhavati was an ardent devotee of the Brahmins, yet he himself followed the creed of the Jinendra. He issued grants from his capital Vaijayanti for the support of the Jaina temples. In his 8th regnal year "through devotion for the King his father who was dead", Mrigeshavarma caused to be built a *Jinalaya* in the city

1. For an account of the Kadumbas see Saletore's Med-Jainism pp. 31-35.

of Palasika and granted specified land to it. These facts vouchsafe the great martial spirit endowed with the purity of the heart and religious fervor of King Mrageshavarma.

His son Ravivarma succeeded him quite young and ruled for sometime under the protection of his uncle Mandhatrivarma. Thereafter he solely assumed the royal power and ruled nearly for half a century. He was the last great King of the Kadamba family and his long rule was a prosperous one. His wars were many and arduous The mighty King Ravi slew shri Vishnuvarma and Chandanda, the lord of Kanchi." Like his father he also "continued the wise policy to maintain the Jina Dharma" In order to further the cause of Jainism, King Ravivarma passed a law to the effect that" the glory of Jinendra, (the festival of) which lasts for eight days, should be celebrated regularly every year at the full moon of (the month of) Kartika from the revenues of that village (Purukhetaka given to Damakirti's mother by king Mrgeshavarma); that ascetics should be supported during the four months of the rainy season; that the learned men, the chief of whom was the world renowned Kumaradatta who was always engaged in piety and penance and whose Sangha was his authority for what he did, should according to just-

ice enjoy all the material reward of greatness, and that the worship of the Jinendra should be perpetually performed by the pious countryfolk and citizens."

Ravivarma was succeeded by his son Harivarma who also imitated his father in promting the cause of the Jaina Religion. The last prominent ruler among the Kadambas was Devavarma and he was also famous for his liberality and religious fervor[1].

In these Kadamba Kings, we find a fine example of the Jaina ideal of heroism and greatness of the Ahinsa principle.

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1. Mediaeval Jainism, pp. 30-34.

THE RASHTRAKUTA MONARCHS.

> *"The Balhara (= Vallabharaya) is the most illustrious Prince in all the Indies and all the other kings there, though each is master and independent in his own kingdom, acknowledge in him this prerogative and pre-eminence"*
>
> **—Abu Zaid**

The Rashtrakuta kings were the greatest monarchs of their time in India. They belonged to the Chandra Vansa of the Ksatriyas. Foreign scholars who visited India at the time spoke highly of the Rashtrakutas. Sulaiman (851 A, D.) the Arab, wrote of the ruling prince Rashtrakuta of India: "Every prince in India even in his own land paid him homage. He was the owner of many elephants and of great wealth. He refrained from wine and paid his troops and servants regularly. In his territory, property was secure, theft and robbery were unknown, commerce was encouraged, and foreigners were treated with consideration and respect."

The Rashtrakutas being brave and warlike tribesmen, were always alert to safeguard the lives and property of their people aud so they were constantly at war with their neighbours; in the North they waged

war with the Gurjars and in South their great enemies were the Pallavas and Cholas. The Rashtrakuta kings were prudent enough to make alliances with the tribes on their borders and with the Arabs also, who regarded the Rashtrakutas as great friends of Islam. Thus with their valour, statesmanship and sobriety of mind the Rashtrakuta rulers became famous for their just and peaceful rule. Most of them followed the Jaina religion and diffused the best humane and moral teaching all round. It was due to the humane ideals of these monarchs that people imitated them in religious piety and made the country prosperous. Al-Idrise, the Arab, writes that "The Rashtrakuta territory was vast, wellpeopled, commercial and fertile. The people lived mostly on a vegetable diet, rice, peas, beans, haricots, and lentils, being their daily food." The same writer informs us further that "these Indians are naturally inclined to justice and in their actions never depart from it. Their reputation for good faith, honesty and fidelity to their engagements brings strangers flocking to their country; thus adding to its prosperity."[1] The Religion of the Jina flourished under the patronage of these glorious Rashtrakutas.

1. The Gazetteer of Bombay Presy: Vol. I, pt I, pp. 526-530.

With the Rashtrakuta monarch Dantidurga Sahastunga Khadagavaloka Vairamegha we see the ascendency of Jainism in the Rashtrakuta territories. He honoured one of the greatest figures in all Jain history-Akalankadeva. An inscription dated A. D. 1129 gives interesting details in regard to king Dantidurga and Acharya Akalanka Deva. It is evident from it that Akalanka once preached in his court and addressed him thus: "O King Sahastunga: there are many kings with white parasols, but kings who are victorious in war and distinguished by liberality, like you, are hard to find. Likewise there are many scholars in the Kali age, but no poets, preeminent debaters, orators and experts in research in various sciences, like me. As you, O King, are well-known in crushing the arrogance of all enemies, so am I famed on this earth as destroyer of the pride of scholars. If you believe me not, here I am, and here in your court good and great men are always present. Let him who has ability to speak, if versed in all the sciences, debate with me. It was not with a mind influenced with selfconceit or filled with hatred, but through mere compassion for those people who, having embraced atheism, were perishing that, in tho court of the shrewd king Himasitala, I overcame all the crowds of Bauddhas and broke

Sugata with my foot."[1] This description speaks for itself of the greatness of the famous monarch and renowned scholar. The deeds of their extraordinary valour and wisdom respectively vouchsafe this expression, and one finds in them great supporters of Jainism. Amazing as it is, the field and period of work of both the heroes, —one belonging to the realm of state and the other to the spiritual kingdom—was one and the same. In South India while King Dantidurga subdued the powerful Chalukyas under their King Kartavirya, Akalanka had won a great victory over his opponent at Kanchi and at other important seats of learning. In fact Jainism outshone all else with the combined support and wisdom of these two personalities.

Among the Rashtrakutas the next paramount monarch was King Govinda III, Prabhutavarsha who like his ancestors was a great soldier and a prudent statesman. His magnificent military achievements gave reason indeed for his people to look upon him as the terror of their enemies. (Shatru-Bhayankara[2]). He also favoured Jainism, Jain

1. Epigraphia Carnatica, II. 67, p. 27.
2. Epigraphia Carnatica, IX, Nl. 61, p. 43. and Mediaeval Jainism, pp. 36—37.

sadhus had access to his palace. Once it so happened that the great Jain debater Shri Vimala-chandra Muni went to the magnificent palace of this king Shatru-bhayankara and there at his door hung a notice challenging the teachers of all other sects to a religious debate with him.[1] His brother Kambha Ranavaloka, who was the governor of Gangavadi was also a patron of Jainism. He made many a grant to the Jain temples.[2] Govindaraj too made a grant in favour of Jain Muni Arkakirti at the request of the Ganga Chief Chakiraj, who was also a Jain.[3]

But the great supporter and patron of Jainism among the Rashtrakutas was Amoghavarsha I Nrapa-tunga, Atishayadhavala, who ruled from 815 till 877 A. D[4]. He honoured many a Jain acharyas and was the disciple of the Jain Guru Shri Jinasena, the famous author of the Sanskrit work "Adipurana[5]." Gunabhadracarya mentions in his "Uttarapurana" that King Amoghavarsha made obeisance at the lotus

1. Ep. Car., II, 67 pp. 27-28
2. Ep. Car., IX, Nl. 62 pp 44-45.
3. The Gazetter of Bombay Presy vol I pt II p. 400.
4. **Rice,** Mysore and Coorg from Inscriptions, pp. 70-71.
5. **Altekar,** The Rashtrakutas and their times, p. 88 & 410.

feet of the preceptor Shri Jinsenacarya[1] and Shri Mahaviracarya, who wrote the Jain mathematical work called "Ganita-sara-samgraha," also informs us that King Amoghavarsha was a follower of the Syad-vada doctrine (i. e. Jainism)[2]. He not only extended his patronage to Jainism, but himself studied and followed the tenets of that religion. He composed a fine book of precepts entitled "Prashnottara-Ratnamalika," which begins with King's salutation to Tirthankara Mahavira and in the end of which, he remarked that he gave up the throne of Rashtra-kutas under the influnce of his desire for renunciation[3]. This fact is borne out by his Sanjan plates[4] and goes to establish the fact that he adopted the Vows of a Jain *muni* in his afterlife and became a hero in the realm of Religion also.

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1. 'यस्य प्रांशुनखांशु जालविसरद्धा रान्तराविर्भव-
त्पादाम्भोजरजः पिशङ्ग मुकुट प्रत्यग्र रत्नद्युतिः ।
संस्मर्ता स्वममोघवर्ष नृपतिः पूतोऽहमद्येत्यलं ।
स श्रीमाज्जिनसेन पूज्यभगवत्पादो जगन्मङ्गलम् ।।"–
उत्तर पुराण,
2. "विध्वस्तैकान्तपक्षस्य स्याद्वादन्यायवादिनः ।
देवस्य नृपतुङ्गस्य वर्द्धतां तस्य शाशनं ।। ६ ।।"
3. "विवेकात्यक्तराज्येन राज्ञेयं रत्नमालिका ।
रचिताऽमोघवर्षेण सुधियां सदलङ्कृति ।।"
4. **Altekar,** loc. cited, p. 89.

As to King Amoghavarsha's state victories, it is sufficient to say that he was a great warrior, that he offered a feast to Yamaraja on the battlefield and was a great ruler as well, who reinstated the Rastrakuta Empire after setting it free from the clutches of the Chalukyas[1]. His pious, meritorious deeds earned for him the title of "Atishaya-dhavala." Under his rule trade, education, literature and the social status of his people increased. The great treatises on Jain philosophy, i.e. Dhavala and Jaya—Dhavala' Tikas were compiled during his reign and it is rightly conjectured that Jinasena might have styled his treatise after the "Atishaya-Dhavala" title of Amoghavarsha[2].

Jainacharya Ugraditya also wrote his famous work on medicine called "Kalyanakaraka" during the reign of Amoghavarsha, which contains at the end a long discourse on the harm and uselessness of a flesh diet—which the author, true to his Jain feeling and conviction is said to have delivered in the court of that king[3]. It seems probable that the Jain celebrities at the time assembled in the court of Amoghavarsha and imparted religious instruction to him, which led him to adopt the life of a Jain Sramana.

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1. Altekar, loc: cit: pp. 74-75
2. Hiralal, Satakhandagama-Sutra, Introduction.
3. See Sholapur edition.

As a King, Amoghavarsha granted donations for Jain temples. In 860 A. D. while at his capital, he made a grant in f a v o u r of the Jaina teacher Devendra[1]. The Arab writers portray him as a worshipper of Jina and one out of the four famous Kings of the world. A renowned king, a profound scholar and a pious follower of r e l i g i o n, king Amoghavarsha was a living ideal of Jain Ahimsa.

Krishna II was the son and successor of Amoghavarsha. He also was a devout Jain, and a brave warrior and wise monarch. His preceptor was the Jain *guru* Gunabhadracarya, who completed his "Uttarapurana" during his reign[2]. Krshnaraj made a grant to a *basadi* at Mulgand[3]. His court seems to have been a resort for Jain scholars. An interesting incident of his court is recorded in an inscription of 1129 A.D. It says that the Jain teacher Paravadimalla, who was " skilled in crores of chains of arguments, eloquent among the learned" and "doubtless a god" when asked his name by Krshnaraj, told him the following derivation of his name— "The position other than the one taken up is *para* (the other), those who maintain it are *paravadinah*

1. Epigraphia India, Vol VI, p. 29.
2. *Saletore*, Mediaeval Jainism pp. 38-39 & *Altekar.* loc. cit. p. 409
3. *Altekar*, ibid, p. 312.

(maintainers of the other) ;he who wrestles with them is *paravadi-malla* (the wrestler with maintainers of the others) ; this name, good men say, is my name ."[1] How the astounded monarch honoured him, we do not know; but it is obvious that Paravadimalla must have commanded great respect from him.

Indraraj III was the grandson of Krshna II and succeeded him. His crowning ceremony (पट्टबंधोत्सव) took place on 24th. Feb. 915 A.D. at Kurandhaka. The King was so much impressed by the auspicious occasion that his liberality knew no bounds—it is said, he gave away 400 villages in donations to religious and needy persons[2] He ruled for five years and keenly supported Jainism, for the Danavulpadu inscription records that the prosperous Nityavarsha i.e. Indra III had made a stone pedestal of Arhat Shanti, in order that his own desires might be fulfilled.[3]

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1. Ep. Car., II. 67. p. 28.
2. JBBRAS, Vol. XVIII, p 253, 257 & 261.
3. *Altekar*, ibid, p. 312. Prof. B. A. Saletore however identifies Nityavarsha with king Krshna III's younger brother Khottiga Nityavarsha, who seems to have been also, a Jain by pursuasion. (Med: Jainism, p. 40)

Next we come across King Krshna III, who was also interested in Jainism. He was crowned King in 940 A. D. and led successful compaigns against the enemies of the Rashtrakuta empire. He became famous for capturing the hill forts of Kalanjar and Chitrakuta[1]. In fact he was a brave and prudent King and had great regard for the learned Jain guru Vadighangal Bhatta. It was on the advice of this learned Jain guru that the monarch endeavoured to conquer all regions[2]. To diffuse the culture of Ahimsa it was necessary for the learned Jain Scholars to support and encourage the Rashtrakuta Kings to extend their empire. King Krshna followed his advice and made a good many conquests. He also took intreset in literary activities. The Jain scholars and poets thronged to his court and influenced the King with the humane teachings of Ahimsa. King Krshna patronised the Kanarese poet Ponna, the famous author of the "Shantipurana" and "Jinaksara-male" in Kanarese. He conferred on him the title of *"Ubhaya-Kavi-Chakravarti"* (poet laurate of both the languages—Sanskrit and Kanarese)[3].

The last prominent monarch of the Rashtrakuta house was King Indra IV. He was, however, not

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1. **Altekar,** loc. cit. p. III.
2. **Saletore,** Med. Jain., p. 39.
3. Ibid, p. 40.

fortunate enough to continue the prosperous Rashtrakuta rule, which was destined to disappear not-withstanding the gallant efforts made by him with the help of the Ganga king Marasimha[1]. He became disgusted with the world and retired to Shravanabelagola, in order to observe the religious vows. His worldly failure did not mar his martial spirit, rather he shone as a hero in the realm of spirit. Indraraj adopted the vow of sallekhana and the Kamagandamanahalli inscription informs us that with an undisturbed mind performing the vows the world-renowned Indraraja gained the glory of king of all gods (Indra).[2]

Evidently the golden example of religious heroism set by Tirthankara Mahavira was followed by the great monarchs of the Rashtrakuta family. And it was due to the royal patronage of Jainism that most of the population of the Deccan at the time was following the gospel of Lord Mahavira. It was not only the Rashtrakuta monarchs, but their feudatory kings also, as well as generals, ministers and merchants observed the vow of Ahimsa. The doctrine of Ahimsa prevailed during the Rashtrakuta period in South India and its effect on the character of the people produced the highest type of morality

1. Altekar, The Rashtrakutas, p. 312.
2. Ep:, car:, XII, Si. 27, p.92.

and courage. The Jain belief of Ahimsa had never been an obstruction in the way of progress of even a g e n e r a l or a warrior. "The Jainism of Amoghavarsha I," writes Prof. Altekar, "did not prevent him from offering a dreadful feast to the god of death on the battlefield of Vengavalli. (IA, VII. 34) Bankeya, thd Banvasi viceroy of the same emperor, was a devout Jain and at the same time very active, successful and skilful general. (EI., VI, 29). Indra III was at least a patron, and very probably a follower of Jainism, and so were his generals Shrivijaya and Narasimha and yet these had fought several battles and overrun the whole of Central India and the Madhyadesa in order to accomplish their ambitious plan of conquest. ....In the face of the achievements of the Jain princes and generals of this period, we can hardly subscribe to the theory that Jainism and Buddhism were chiefly responsible for the military emasculation of the population that led to the fall of Hindu India[1]."

1. **Altekar,** The Rashtrakutas, pp. 316-317.

THE RATTAS AND THEIR GENERALS.

The Rattas of Saundatti were great feudatory lords of the Imperial Rashtrakutas. They were called "Mahamandaleshvaras" and ruled over the greater part of the modern Dharwar and Belgaum districts in the Bombay Presidency, from 850 till 1250 A. D. Almost one and all of the rulers of this princely house followed the religion of Jinas.[1] They were brave rulers and ever sided with their monarchs in their military compaigns.

Merad is the first known King of the Rattas, whose son Prithvi Ram was a feudatory lord under Krshnaraja II. He was a brave soldier and was seen always on the right hand of his master on the battlefield. His regard for Jainism was great. He followed the instructions of his religious preceptor Indrakirti and built a beautiful Jina temple in his capital Saundatti[2]

Shantivarma, Kalasena, Kannakair, Kartavirya, Kalasena II, Laksamideva and Kartavirya-Mallikarjuna succeeded in turn to the throne of the Rattas. They were all believers of the Jina Dharma and tried to fulfill the aim of life as taught by the Great Hero Mahavira They knew full well that the aim of life is not simply to fight out the worldly

1. **Sewell,** Arch: Survey of South India, Vol. II. p. 234
2. Altekar, The Rashtrakutas:, p. 273

struggle successfully, and that it is achieved only when one conquers one's lower self and the dreadful Karmas. The Ratta queens and princesses were not lacking in this spirit also, some of them outshining their lords in the observance of the religious piety. King Shantivarma's queen Chandakabbe was an ardent worshipper of the Lord Jina[1]. She persuaded her husband to build a very beautiful temple and granted a piece of land for it[2]. In fact the Jina Temples of the time were great centres of religious training and secular education and an abode of shelter for the poor and needy. The Jain gurus living in them imparted useful education to the laity and iustructed the religious-minded persons in the observance of the vows of piety. Some of them adopted the observances of the layman, and others, whose heroic spirits were strong enough, took to the greater vows of the Nirgrantha sramana. All the four Kinds of *Dana* (charity), that is to say *Ābhaya* (shelter), *Āhara* (food), *Bhesaja*(medicine) and *Jnana* (Knowledge) were freely distributed from the pavilions of the Jina temples[3]. To cause a temple to be built at the time was simply to provide pure, and delicious food for body as well as spirit

1. Altekar, The Rashtrakutas, p 273.
2. Br. Sitalaprasada, Bombay Pranta Ke Pracina—Jain Smarka (Hindi). p. 85.
3. JBBRAS, X. 237.

alike. It was the reason why every rich votary of Jainism hastened to erect a Jina temple. It was one great source of accumulating great merit (punya) and the Ratta Kings, queens and princes, like other Jains, were not behind in making good use of it. Ratta King Kartavirya IV, with his consort Padmaldevi, was another name among the Rattas famous for piety and love of religion. Queen Padmaldevi was thought to be an incarnation of *Indrani*, so much was her adoration for the Lord Jinendra[1].

These Kings used to devote their time in visiting famous Jain shrines and Tirthas. During the reign of King Kartavirya IV, Kalana was the general of a Shilahara King, who were also feudatory lords of the Rahstrakutas and who ruled lands adjoining the Rattas over Belgaum and Konkan[2]. General Kalana was leading a happy life with his wife, children and friends. "One day it occurred to him that the only thing that conduced to one's welfare here and hereafter was *dharma*, and he, therefore, built the Nemisvara *basadi*, and endowing it (with lands), made it over to the *Mahamandalacarya* Vijayakirti of the Punnagavrksamula *gana*, and disciple of Kalana's own *guru* Kumarakirti Traividya.......The *basadi* attained celebrity for the regular conduct of service,

1. Br. Sitalaprasada. loc. cit, p 85.
2 Mysore Arch: Report for 1916, pp. 48-49.

incessant gifts of food and shelter given to ascetics and pious men. Hearing of its fame, King Kartavirya visited it. The....*basadi* was adorned with a lofty *gopura*, elegant female figures and other sculptures and finials set with jewels. On the specified date (A. D. 1165) this Ratta King, made a great of land & dues to Vijayakirti to provide for worship, food for ascetics and temple repairs[1]."

Kartavirya's son Laksamideva was the last king of the Rattas. His precepter was the gallant hero Muni Chandradeva. Laksamideva, as described in the Kanarese inscription of Saundatti, "of unequalled might, became famous, rivalling and surpassing *Kandarpa* (cupid) in beauty and the sun in spelndour, the son of the wind (Bhima) in valour and the lord of Rishis (Chandra) in being the delight of all mankind, the lord (Indra) of the beautiful woman that is the Eastern Region in fortune and Karna in generosity."[2] During his regime Jainism flourished as before.

Like their masters, generals of the Rattas were not only famous for winning laurels on the battlefield, but they tried to outshine in the realm of spirit as well. Buchiraj, Mallikarjuna, Shantinath and

1. *Saletore*, Med Jainism, p. 99.
2. *Burgess*, Report of the antiquities of Kathiawada and Kachcha, p. 223.

Nagadeva are only some of those generals out of a good number.

Buchiraj was a staunch Jain. He was an accountant minister (श्रीकरणाग्रगण्य) in the court of Kartavirya IV and since the ministers were generals in those days, Buchiraj was not an exception. He is praised in the Belgaum inscription thus: "Buchiraj the only crest jewel among the ministers of Kartavirya, was famous as an ornament by his actions. He was modest though learned, charitable though rich, pure by conduct though young, truthful though eloquent and widely famed though young in age." He built the Ratta Jinalaya at Belgaum, to which grants were made by Kartavirya and others.[1]

Mallikarjuna was another minister of Jain pursuasion at the court of the same king, "who enjoyed happiness resulting from the greatness of his excellent and brilliant good fortune. He belonged to the Indu-vamsa and Atreya *gotra* of the Brahmans. His father Mahadeve Nayak was hero like him and made a good fortune for his family From his wife Gauri, Mallikarjuna had a son named Kesiraj who erected a beautiful Jain temple at Saundatti tot he memory of his father Mallikarjuna.[2]"

Shantinatha was also known as Shantivarma. He

1. *Kundangar*, The Vira, Special Jain Hero No., Vol. XI, p 9.
2. *Burgess*, Report (ibid), pp. 226-228.

was an accountant minister and was famous for his liberality. He was a "desire-yielding gem to the good" (इष्टशिष्ट चिंतामणि). He patronised the Jain poet Gunavarma[1].

Glorious Nagadeva of Kundi was of great valour[2]. He was a minister and general and served under his prime minister, the Jain sage muni Chandradeva.

Thus Jainism outshone in the Ratta Kingdom and its influence on the people of all grades of social life was simply that of immense love and piety, buttressed with the sane and just spirit of valour and heroism.

THE SHILAHARA KINGS AND THEIR GENERALS.

The Shilahara Kings of the Vidyadhara clan of Ksatriyas were ruling from the 10th to the 13th century A. D., over that tract of country, which falls now under the ambit of modern Belgaum and Kolhapur districts in the Bombay Presidency. They also were the feudatory vassals of the Rashtrakuta monarchs and Krshna I appointed them as rulers of the Konkan country. Later on when the Western Chalukyas came into power, the Shilaharas accepted

1. Ibid.
2. **Bhandarkar,** Bombay Gazetteer, Vol. I, pt. II, pp. 255-6.

their suzerainty[1]. They traced their descent from a famous King of Tagarpura by name Jeemutavahana, who belonged most probably to that house of Vidyadharas, which was established by the Vidyadhara Kings Nila and Mahanila of the Jain persuasion.[1] It is for this reason that Shilaharas styled themselves '*Tagarapura-varadhisvara*' and '*Mahamandleshvaru.*' Like their ancestors the Shilahara Kings were also either followers or patrons of Jainism.

Gandraditya was a famous and great king among the Shilaharas. He fought many a successful battle and defended his country from the onsluaghts of aggressive enemies. He ruled with royal splendour from A. D. 1110 to 1136 A. D. and became renowned for his liberality. It is said about him that he entertained one thousand Brahmans to a feast at Prayag near Kolhapur. He also built a Jain temple at Ajrena in the vicinity of Kolhapur. It seems he was anxions to honour all the sects of his dominion and to express his liberal view he constructed a big tank, in which he built a shrine for idols of Shri Jinendra, Buddha and Shiva[2].

His son Vijayaditya succeeded him. He was

1. **Hiralal,** Karakandu-cariu, (Karanja), Intro.

2. *Bhandarkar*, Bombay Gazetteer, Vol. I, Part II p. 255.

another great king of the Shilaharas and seems to have thrown off the yoke of Chalukyan suzerainty since it is said in an inscription that he sided with the Kalachuri King Bijjal and fought against the Chalukyas. His valour knew no bounds and he had been rightly styled as "the god of d e a t h" (yamaraj) to his enemies and so great was his prowess that he came to be known as 'Kali-Kala Vikrmaditya.' But he was famous also for his religious activities and fervor, so much so that he is named in an inscription to be the only man of his time who possessed Dharma-Buddhi (understanding of religion धर्मैकबुद्धि:).[1] He was always alert to observe the religious vows and bestowed grants of land on the Jain temples of Kolhapur and other places. He much respected and worshipped the feet of the Jain *guru* Manikyanandi Panditadeva.[2] Although engaged in bloody warfare, he was always anxious for the good of his soul as well.

Bhoja II next ascended the throne of the Shilaharas and was well known for his valour and piety alike. He ruled for no less than 20 years, between 1179 and 1205 A. D. and never showed any weakness, although he was hard-pressed by the Kala-

1. *Kolhapur Inscription*, Digamber Jain Directory (Hindi) p. 758.

2. Sital Prasad, loc. cit. pp. 153-154.

churi King Bijjal to accept his suzerainty[1]. Rather he faced his enemy in the battlefield like a hero. However their rivalry seems to have ended in a treaty. Bhoja established his capital at Ksullakapur (Kolhapur) and adorned the royal city by erecting many a beautiful Jina temple. The religion of Jinas predominated in that city and the King gladly followed the religious instructions of his spiritual preceptor Vishalakirti-Panditadeva[2].

Among the generals of the Shilaharas, Nimbadeva, Boppana and Laksamidhar were ardent followers of Jainism.

Samanta Nimbadeva was a great general of Gandraditya. In an inscription many an attirbute of heroism and goodness is heaped on him. He is said to be "the lord of the fair damsel victory"—"the strong whirlwind for the destruction of the enemy samantas"—"crest-jewel among the samantas' and "desire-yielding gem for the good" No doubt by the great help which he rendered to his lord Gandtaditya, he won the heart of the King and he is rightly styled as "Gandraditya-maha-vaksa-daksina-bhujadanda"[3]. (Right hand to the broad

1. *Bhandarakar*, loc. cit. I, p. 256.

2. *Sitalaprasad*, loe. cit. p. 156.

3 *Graham*, Inscrip. No 3. "Statistical Account of Kolhapur."

breast of Gandraditya). The king was so much impressed by the devotion and service of the Samanta Nimbadeva that he founded a village in his name, which still exists and to this day is called "Nimba Sirgaon." The brave deeds of Samanta Nimba lived on in the memory of the people until the 16th century, when a Kornarese poet, by name Parshva, sang his life story. "The work is preserved to this day. It is a curious instance of an anachronism, since in it Nimbadeva is made to fight with Bijjal of the Kalachuri dynasty, the usurper of the Chalukya soveriegnty Karanataka. In the battle in which Nimbadeva was fighting single handed our hero was killed; but the effect of his bravery, was so very over-powering, says the 'Nimbadeva-carite,' that panic stricken as he was Bijjal thought that all the soldiers of Gandraditya were of his (Nimba's) calibre and decamped the next day early in the morning to the surprise of the Shilahara king. Making allowance for the poets ignorance about the historical facts, one can note with interest the influence of his bravery left in the minds of the people so that it descends to the people of the 16th. century, when it became crystallised into a poem." [1]

Nimbadeva was also an ardent lover of religion. He is called in an inscription "an ocean of Right

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1. *Kundanagar*, loc. cit. pp. 10-11.

Belief" (सम्यक्त रत्नाकर). His devotion to the Lord Jinendra exceeded all bounds. He was simply a bee at the lotus feet of the Lord Jina (जिनचरण सरसिरुह मधुकर). He performed daily worship of the Jinendra and observed the vow of giving charity with great assiduity—for him it was only a thing of pleasure and so he is styled rightly "desire-yielding gem for the good." He seems to have been wellversed and an observer of the *Mantra-shastra*, for he is said to have obtained a boon from the *Shasanadevi Padmavati.*[1] It is evident from the Terdal inscription that Samanta Nimba was a scholor of Jainism and he tried to help the practice of religious observances among the householders.[2] He built a temple of Jinendra Nemi, near the famous Mahalakshami temple of Kolhapur. "The pendant in the dome evinces the utmost skill and exquisite workmanship of the artists of the times. On the base of this dome on the outside are carved in base relief the 72 Tirthankaras in standing postures. The temple has changed hands. *Sheshashai ji* has occupied the place of *Neminatha*. All the bastis (Jain temples) in Kolhapur and near about have received grants at the hands of Nimbadeva."[3]

1. *Kolhapur Inscription*, Dig. Jain Directory, p. 758.
2. Indian Antiquary, XIV. p. 17.
3. *Kundanagar*, loccit., p. 11.

General Boppana served under the Shilahara King Vijayaditya (1140 to 1160 A. D.). In the Kidarpur inscription it is stated that "Boppana was to Vijayaditya what Garuda was to Hari, what Maruti was to Rama and what Vasant was to Kama. He was the greatest hero in destroying his enemies on the battlefield." He was entrusted with the construction work of a temple, which he could not finish.[1]

Laksamidhara or Laksamideva was another general of note of Vijayaditya. He protected well the country of his lord and was also a man of religious and literary taste. He patronised the Knarese poet Karnaparya, who composed the 'Neminatha-purana' at his request, In it he praised Laksamidhara as the "fittest person to bear the burden of management of the kingdom, the first among the wise, a great hero, famous in the world, the son-in-law of Gopaya and the store of Samyaktva. It was he who caused this poetry to be written for the welfare of the public."[2] His father Govardhan was the chief of the hill fort Kilekala and he had three brothers, namely Vijayaditya, Vardhamana and Shanti; who were always to be found engaged in observing the

1. Ibid.
2. *Kundanagar*, loc. cited, pp. 11-12.

vows and discussing the tenets of Jina Dharma. Laksamideva also took part in these discussions. His spiritual preceptor was Shri Nemichandra Muni.[1]

1. *Premi*, Karanataka Jain Kavi (Hindi), pp. 18-19.

THE CHALUKYAN KINGS.

The Chalukyas were a ruling line of powerful Ksatriyas, who ruled throughout the Bombay presidency, Deccan and Mysore state during the 5th to 12th centuries A. D. Their ancestors belonged to the regal house of Chandrawansi Ksatriyas of Ayodhya, the central seat of Jainism from hoary antiquity. The Chalukyas were without doubt, great supporters of Jainism.[1]

Amongst the earlier Chalukyas of Badami (Bijapur District), Satyashraya Pulakesin II was a paramoun tmonarch. He came to the Chalukyan throne in 609 A. D. and by his skill, statesmanship and valour, became the greatest monarch of the time. He had great leanings towards Jainism and patronised the Jain poet Ravikirti. Ravikirti indeed was a celebrated poet at the royal court, who composed royal charters. He constructed a beautiful Jain temple at Aihole and the King Pulakesin gave a grant for it.[2]

Amongst the Eastern Chalukyas who followed we come across more than one king, who was either the follower or the patron of Jainism. They were powerful kings and protected well their kingdoms. King Vishnuvardhan III's queen Ayyana Mahadevi was

1. *Smith*, Early History of India, p. 444.
2. Sitalaprasada, loc. cited, pp. 100-101.

an ardent believer in Jainism. She renewed in 762 A.D. an earlier grant to the Nadumba *basadi* at Bijavadi through the teacher Kalibhadracharya.[1] But king Amma II Vijayaditya VI (A. D. 945-970) was the great supporter of Jaina Dharma among the Eastern Chalukyas. He made grants to various Jain temples. To Acharya Arhanandi, the king granted a village for the repairs of a dinning-hall of the Sarvalokashrya Jain temple. It was granted at the request of King Amma's consort Chamekamba, who belonged to the Pattavardhika line of dancing-girls and a pupil of Arhanandi. She was a staunch believer in Jainism and always tried to glorify the religion of Jinas.[2]

King Amma had a brave general by name Durgaraj, "whose sword always served only for the protection of the fortune of the Chalukyas and whose renowned family served for the support of the excellent great country called Vengi". Durgaraj was the great-grandson of the famous warrior Panduranga, and was a pillar of Jainism. He constructed a Jina temple near Dharampuri and named it "*Katakabharana*" (the ornament of the Militia); which only goes to show the martial instincts of the great general entwined with his re-

1. *Saletore*, Med Jainism, p. 251.
2. *Saletore*, Med. Jainism, p. 252.

ligious piety. Durgaraj approached King Amma with a request to bestow a village for this temple, which the king granted.[1]

Likewise King Vimaladitya, who ascended to the Chalukyan throne in 1022 A.D., was a disciple of the Traikala-yogi - siddhant Desiganacharya. He honoured his guru, when he visited the sacred place of Ramatirtham.[2]

After an eclipse of 200 years, the Western Chalukyas appeared again under 'King Tailap Deva' whose crushing defeat inflicted on the Rashtrakutas in A.D. 973 practically brought the Rashtrakuta power to an end.[3] The Western Chalukyas also liked to show the same liberal attitude towards Jainism, which their predecessors and contemporary kings had shown. Kings Vinayaditya Satyashraya and Vijayaditya Satyashraya made grants for the Jain temples and honoured the Jain priest Udayadeva pandita, who was the member of the household of Shri Pujyapada[4] Vikrmaditya II repaired a Jain temple and gave a grant in connection with it to a learned Jain of the name of Vijayapandita, who is represented to

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1. Indian Historical Quarterly, XI, pp. 40-42.
2. Ibid.
3. *Rice*, Mysore and Coorg from Inscriptions, p.72.
4. Indian Antiquary, XII, 112.

have silenced his opponents in argument and is styled the only debater.[1]

King Tailapa II of the Western Chalukyas had a strong attachment for the religion of Jinas. His queen was the Rashtrakuta princess Jakabbe. He established again the Chalukyan power by his heroic exploits. Besides the Rashtrakutas, he also subdued the Chola ruler. He patronised the great Kanarese poet Ranna (Jain Kavi Ratna), who wrote his 'Ajita-purana' in A.D. 993 and was pleased to confer upon him the title of 'Kavi-Chakravarti'.[2]

Tailap's son and successor was Satyashrya Iriva Bedenga, who ruled from A.D. 997 to A.D. 1009. He is believed to have been a follower of Jainism and constructed a monument (Nisidhi) in honour of a Jain *guru*. Shri Vimalachandra Panditadeva was his spiritual preceptor.[3]

The rest of these monarchs, Jayasimha III and his successors had attachment for Jainism. King Jayasimha (1018 to 1042-A.D.) built a *basadi* at Balipur, which was known as *"Mallikamoda-shantisha-basadi"*, after the title of *'Mallikamoda'* of that king. The Jain *guru* Vadiraja was a great celeberity of that time.

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1. Indian Antiquary, VII p. 197.
2. *Saletore*, Med. Jainism, p. 42.
3. Ep:, Car. VIII, p. 142.

"To gain the victory over the crowd of boasters in the assembly was a delight to Vadirajasuri, and to write and give him a certificate of victory was a delight to the Emperor Jayasimha"[1] The Emperor conferred on him the title of "*Jagadeka-malla-vadi*" (World's debator) and took great interest in his religious discussions. In the king's court all the disputants gave up their pride and bowed to the all-conquering Vadiraja.[2]

King Someshvara I Ahavamalla succeeded Jayasimha and ruled from 1042 to 1068 A. D. He also had to wage war against the Chola King, who was killed on the battlefield. He was a devout Jain. In the Kogali (Bellary District) incriptions, he is styled as a follower of *Syadvad* doctrine and it is recorded in one of them that the king made a gift of land to the *Chenna-Parshva-Basati* at Kogali, which was a great Jain centre.[3] He also honoured the Jain sage Ajitasena and conferred on him the title of 'Shabda-Chaturmukha.'[4]

King Someshvara's eldest son and successor was King Someshvara II Bhuvanaikmalla. Like his

1. Ibid., p. 43.
2. *Saletore*, loc. cit., pp. 46-48.
3. Ep. Car., 11, No. 67, p. 30.
4. *Saletore*, Med. Jainism, p. 51.

father he was also a devout *Bhavya* (Jain) and gave specified land in Nagarkhanda to the Jain Saint Kulachandradeva of the Mula Samgha for the Shantinath basati. He crushed the Kadambas and was twice victorious over the Cholas.[1]

The next great Chalukya King was Vikramaditya VI, Tribhuvanamalla, who ruled from A. D. 1074 to A. D. 1126. He was the younger brother of Someshvra II and his queen was a Chola princess. The great poet Bilhana wrote his *'Vikramadeva-Carita'* in the praise of King Vikramaditya VI. He was paramount monarch of the Deccan and ruled peacefully for a long period. He started an era after his name in commemoration of his crowning ceremony as King, which was known as "Chalukya-Vikrama-Varsha."[2] His valour is extolled especially in victory over Chola and Lala, although he subdued kings of Malava, Panchal, Chedi and Andhra.[3] He honoured the great Jain Sage Vasvachandra[4] and conferred on him the title of "Bala-Saraswati" (Protegee of goddess of Learning). His attachment for Jainism is evident from his earlier life, when he was a prince and a governor of a province. At that

1. Ibid, p 55.
2. Encyclopaedia Indica (Hindi), Vol. VII, p. 319.
3. *Rice*, Mysore and Coorg : pp. 75-76.
4. Ep. Car., II, No. 69, p. 35.

time he had built a fine temple, known as *Chalukya-Ganga-Permmanadi-Jinalaya*" in the royal city of Balligave. When he became King, he made a grant for this temple to the Jain *guru* Ramsena, at the request of the Dandanayaka (general) Barammadeva.[1] In fact it was King Vikramaditya VI, who built many Jain temples in the Belvola country.[2] It is evident from the Padmavati Parshvanatha Jinalaya inscription of Hunasi Hadalge (Gulbarga) that the king constructed it. His religious preceptor was Arhanandi, who was famous for his austerities, and penances.[3]

Vikramaditya was succeded by his son Someshvra III Bhulokamalla, who ruled from 1126 to 1138 A. D. His title '*Sarvajna*' (all-wise) tempts one to believe that he professed the religion of Jina Sarvajna. He was a brave soldier and destroyed the armies of the Gurajars and Cholas and captured their wealth and troops of horse.[4]

Thus under the Chalukyan regime, the religion of the Jinas guided the destinies of king, soldier, and merchant alike. They were equally alert in their secular duties, along with the observance of the religious vows.

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1. Ep. Car., VII, Sk. 124, pp. 95-96.
2. *Saletore*, Med. Jainism, p 58.
3. *Patil*, Daksina Jain Dharma (Marathi)., p 147.
4. *Rice*, Mysore and Coorg: p. 77.

KING BIJJALA, THE GREAT.

King Bijjala belonged to the Kalachuri clan of Ksatriyas, who hailed from the Bundelkhand province of Northern India. In the 12th century A.D. a branch of the Kalachuri Ksatriyas came to rule over a portion of the District of Bijapur in Deccan. The Kalachuris, which literally means "the destroyer of the fleshy body," were great warriors and conquerors. King Bijjal's father Permmadi was in 1128 A.D. appointed a Viceroy of the province of modern Bijapur and its vicinity, under the Western Chalukya King Someshvra III. Bijjal succeeded him. He was appointed also the Commander-in-chief of the Chalukyan army and was known as *Mahamandaleshvara.* It also happened that the Chalukyan King Tailap III did not prove an efficient ruler. The feudatory and provincial rulers under him began to proclaim themselves independent and it was in the fitness of things that Bijjal formed and headed a confedracy of most of these provincial *samantas* and seized the imperial power in his able hands. Next he set himself to the work of getting himself acknowledged as the paramount monarch. Consequently he led his armies against the arrogant rulers and came out victorious. Now he was an independent monarch. In an inscription of 1156 A.D.,

he is styled as *"Kalachuri-Bhujabala-Chakra-varti-Tribhuvanamalla"* (the arm-power of the Kalachuris, paramount monarch and hero of all the three regions). He was indeed a great ruler and his reign continued peacefully for a full dozen years (1156-1167 A.D.).[1] In his auspicious reign Jainism flourished. He was himself a Jain and a great supporter of Jainism. He took keen interest and an active part in safeguarding Jainism. Chief among his generals was 'Basudhaika—bandhava' (sole friend of the world) Rechimayya, (the son of Narayana.) "It was he who obtained the sevenfold wealth of empire for king Bijjaladeva and caused the same sevenfold wealth to be visibly enjoyed by the line of kings who succeeded the emperor." The great minister Rechimayya, head of 72 officials and Mahaprachanda—danda—nayaka, delighted in the cultivation of good counsel, policy, bravery, fortune and good character. By his strong arm "the vine—the kingdom of the Kalachuri kings could spread". He was so liberal that he "shone as the only *Kalpadruma* in the world". He did great works for Jainism and "set up a standard of liberality which was all his own". King Bijjal gave him the beautiful province of Nagarkhand, which he

1. *Patil*, loc. cit. pp. 169-171 and *Rice*, Mysore and Coorg: pp. 78-80.

" ruled with exceeding glory"[1] Like his master Bijjala, his efforts for the propagation of Jainism were unending.

It is interesting however to note that this period was remarkable for the revival of the worship of Shiva and for the rise of the Lingayat sect, which was started under the leadership of a treacherous minister of Bijjala by name Basava. Baldeva was another Jain minister of the King Bijjala, who gave his daughter in marriage to Basava and when Baldeva died, Basava was appointed minister in his place. Basava was himself a Jain, but he was anxious to establish himself as acknowledged head of the Brahmana cult. He therefore, moulded the *Shaiva* faith according to the desire of the times—mostly making it resemble the practical aspect of Jainism; and it came to be known as the Lingayata sect. In order to spread his new cult Basava propagated far and wide, and was eager to get the royal support. Accordingly he arranged the marriage of his sister to his master King Bijjala, in the vain hope that she would change the heart of the emperor. But the hopes of Basava were frustrated. He soon became treacherous to the king and secretly spent the royal finance in helping his sect. His sectarian prejudice made him despe-

1. *Saletore*, Med. Jainism, pp. 147-148

rate, and he tried to take the life of the noble monarch. He made one of his followers disguise himself as a Jain and present poisoned mangoes to King Bijjal, at the time when he was celebrating his victory over the Shilahara King of Kolhapur. King Bijjal ate the mangoes quite innocently, but before the poison could hurt him, his efficient physicians set to work to counteract it He was saved and a thorough search was made for Basava, who took to his heels to save himself. But when he saw that the imperial pursuers were on him and he could not escape, he threw himself into a well. Thus ended the life of a sectarian fanatic, who was later on claimed by his supporters to be a martyr. King Bijjal ruled peacefully with glory. He built many a Jina temple. His exploits as a warrior as well as a supporter of the faith are well-narrated in a Kanareses work called "Bijjal-charite". In the Shikarpur inscription No. 236 we are told that "the Kalachuri line of Kings gave light to the world through Soma and .. through Bijjala it gained power." He died probably in 1167 A. D. when he was succeeded by his son Someshvra, who also was a supporter of Jainism and saved it from the onslaughts of the Lingayatas.[1]

Such was King Bijjala the great warrior and the great supporter of the Religion of Jinas.

1 *Rice*, Mysore and Coorg : p. 79.

THE HOYSALA KINGS OF DORASAMUDRA.

The Hoysala kings of Dorasamudra (Mysore) were the *Yadava* Ksatriyas of the Somavamsa. In 1116 A. D. they expelled the Chola kings and became rulers of the whole country lying in the west of Mysore. They were called *"Dvaravati-pura-varadhishvara"* and were Jains by belief. Their birthplace was the Jain centre of Shasakapura, which is identified with Angadi in the Western Ghats in Mudgere Taluq. The progenitor of the family was Sala. Once when in the temple of Basantidevi, he was taking religious instructions from the Jain *guru* Sudatta Vardhamana munindra, a tiger glaring with rage came bounding out of the forest. The Jain sage in order to test his bravery handed his rod to the chief and exclaimed : "Poy Sala !" (Strike Sala !). Whereupon Sala hit the tiger and saved his guru. It was from the rescued Jain guru's exclamation that the chief assumed the name "Poysala", which later on was changed to "Hoysala."

The Hoysala kings were great rulers as is evident from the titles such as "champion among the Melapas" (hill chiefs)— "Paramount lord of Deccan" (दक्षिण चक्रवर्ती), and they were the crest-jewels of the Right Belief (सम्यक्त्व चूड़ामणि) But

Poysala was only a chieftain when he approached the Jain guru Sudatta for aid. Sudatta was naturally anxious for the rebirth of the Jina Dharma in the Deccan and he set to work to devise ways and means of rejuvenating favourably political life of the country. He was successful in creating the Hoysala kingdom and once again after the Gangas, a Jain state came into existence. The Jain *muni* being pleased conferred on Sala the tiger as a victorious crest and helped him to found a kingdom.[1]

At the beginning, the Hoysalas were feudatory to the Western Chalukyas but later on they became independent rulers. After Sala, King Vinayaditya was the first notable king among them. He ruled from 1047 to 1100 A.D. and extended the Hoysala kingdom by his wisdom and prowess. He was born at Shasakapur and ruled from there.[2] He was an ardent follower of Jainism. His religious preceptor was the Jain *guru* Shantisena. When his guru died, "the king and the company of the townsmen errected a monument to the departure of their *guru*".[3] It is obvious that King Vinayaditya performed many a deed of piety on the advice of his *guru* and

1. *Saletore*, loc. cit. pp. 59-70.
2. *Rice*, loc. cit. p.98.
3. Ep. Car, p. 61 & 245.

he "gladly made any number of tanks and temples, any number of Jain shrines, any number of *nadus*, villages and subjects. When it is said that King Vinayaditya alone excelled the celebrated Balindra, who can praise the greatness of that profound and brave king?".[1]

King Vinayaditya honoured many Jain gurus and Abhayachandra of Belave was one of them.[2]

His son Ereyanga succeeded him and ruled in conjunction with his father. He was also a great warrior and supporter of Jainism.[3] His preceptor was the celebrated Acharya Gopanandi, "who accomplished what had been impossible for anyone, for he caused the Jina Dharma, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings". To this great Jain logician Ereyanga granted villages for the repairs of the *basadis* (Jain Temples) of the Kalabappu tirtha of Belgola.[4]

King Ballal I, the eldest son of Ereyanga next ruled, from 1100 to 1106 A.D. He made Belur his capital and married in one day in 1103 A.D. three beautiful and accomplished daughters of Maryanne

1. Ep. Car. II, 143, pp. 70-71
2. *Saletore*, loc cit. p 75.
3. *Rice*, loc. cit, p. 98.
4. Ep Car., V Cn. 148, pp. 189-190.

Dandanayaka. In 1104 A. D. he overcame and conquered the *Changalva* kings and when Jagaddeva Santara invaded his kingdom, he flung him back in addition, capturing his treasury and the central ornament of his necklace.[1] The great debater Charukirti *Muni* was his *guru*. When "King Ballal, encloser of the forces of strong enemies, terrifier in war by his cavalry, was verily in a moribund condition through severe illness, he quickly restored him to health."[2]

King Ballal was succeeded by the famous Vishnuvardhana-Deva (Bittideva), who was one of the most brilliant monarchs of Karnataka and "was the rescuer of his country from the Cholas as well as the establisher of independence of the Hoysalas". He greatly extended his Kingdom and ruled from 1111 to 1141 A.D. from his new capital Dorasamudra.[3] Many of the notable victories which marked his rule were won by his great Jain generals. In his early life he was a firm believer of Jainism, but he was converted afterwards to Vaishnavism by Ramanuj in 1116. Inspite of his conversion, Vishnuvardhana continued to honour and patronise the Jain gurus.[4] In

1. *Rice.* loc. cit, p. 99.
2. Ep. Car., II, 254, p. 113.
3. *Rice,* loc. cit. p. 100.
4. *Saletore,* loc. cit. pp. 78-79.

1125 the King showed his devotion to Jain *guru* Shripaladeva. He also built with devotion the Jain abode at Shalya and bestowed gifts for the repairs of the *basadi* and for the maintenance of the Jain *Rishis* [1] In A.D. 1129 he also made gift to the *Malli Jinalaya.* [2] In 1133 A.D. one of his Jain generals built a famous Jain temple in his capital, the king visited the temple, christened his son prince Vijaya Narasimhadeva after the God Vijaya Parshvadeva, and granted the village of Javagol for a Jinalaya in his capital.[3] These instances are enough to prove his devotion to Jainism.

King Vishnu's queen Shantaladevi was also a devout Jain. An expert in singing, instrumental music and dancing, she was also renowned for her beauty. Her *guru* was *Prabhachandra* Siddhantadeva. Her activities for glorifying Jainism were unending. She was the cause of the elevation of four samayas and delighted in making gifts of food, shelter, medicine and education and in the narration of stories relating to Jainism. She built in 1123 A.D. a beautiful Jaina temple namely *"Savati - gandha - varana"* *basati* at Shravanbelagola and with the per-

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1. Ep. Car. V. 149, pp. 190-191.
2. Mysore Arch : Report for 1911, p. 43.
3. Ep. Car. V. 124, p. 83.

mission of the King Vishnu made a grant for the worship of the god and food for ascetics. At the same holy place queen Santal constructed a very elegant and inspiring image of Shanti Jinendra. With her meritorious deeds she earned for herself much praise and was styled "the crest jewel of perfect faith" and "a rampart of the Jain faith." True to her belief in the Jina Dharma, she observed sacred manner of Sallekhana and died in A. D. 1131 at Shivaganga.[1]

By his new queen Lakshami, King Vishnu had a son Narasimha, who was crowned from the very day of his birth and succeeded his father when he died in 1141 at Bankapur.[2] King Narasimha was a pleasure-seeking monarch, but was fortunate in having loyal Jain generals, who fought battles for him and maintained the greatness of the Hoysala empire. One of his most capable generals was the Jain commander Hulla, whose intense devotion to the Jain Dharma was really responsible for the devotion which King Narasimha showed to the Jain religion. He visited the Shravana-belagola Tirtha and made a gift of the village Savaneru for the maintenance of the splendid temple built by his great general Hulla.[3]

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1. *Saletore*, loc. cit. pp. 165-166.
2. *Rice*, loc. cit., p. 102.
3. *Saletore*, loc. cit. p 81.

His son was the famous Ballal II (1173-1220 A. D.) who once again made the Hoysala empire prosper and showed marked favour to the *Syadvada* doctrine. His spiritual *guru* was *Vasupujya* Vrati. The king used to visit Jain temples and made many gifts to them.[1]

The last two kings who occupied the Hoysala throne were also devout Jains. King Narasimha III while coming back from a military expedition in 1254 A. D. paid a visit to the Vijaya Parshva-basati at Dorasamudra, and had repaired the enclosure of the temple and made a grant on this, and other occasions also. The spiritual adviser of this king was Maghnandi Siddhanta, to whom also he granted gifts for Jain temples.[2]

His rival brother King Ramanatha who ruled from Kannanur (1254-1297 A. D.) was also a pious Jain and made gifts of gold for the god Cenna Parshva at Kogale.[2]

In fact the Jain rule of Ahimsa enabled the Hoysala empire shine out in the history of South India.

1. Ibid, 81-82.
2. Ibid., 83-85.

THE CHAUHANA AND OTHER RAJPUT CLANS !

It was during the 7th century A. D. that the Rajput chiefs came into prominence. They were great warriors and their home was Rajputana, where they wielded great power. According to a legend current in Rajputana, the new race of Rajputs was produced from the children of fire on Mount Abu to rule the earth by the gods, when the Ksatriyas were entirely destroyed by Parashurama. They were known as Agnikula clans, comprising *Chauhana*, *Parihara*, *Paramara* and *Solanki*. But it is believed in certain quarters that Gujars, Chauhans, Solankis and Gahlots are all of foreign origin.[1] Be that as it may, the Rajputs are a race of vigorous and powerful militant men. They ruled for a long time and most of their earlier princes patronised and followed the religion of the Jina.

The *Chauhana* kingdom was Sapadalaksa which comprised the country round about modern Sambhara in Rajputana. Their progenitor was Chahmana and their main branch was known as the

1. U. N. Ball, Ancient India (Calcutta), p 203.

" Chauhans of Ajmer".[1] During the Chauhan regime Jainism continued to prevail in Sapadalaksa country. King Prithviraj I of Ajmer honoured the Jain Saint Abhayadeva Maladhari. He received religious instruction from him and constructed the Gold pinnacle of the Jain temple at Ranathambhora.[2]

Prathviraj II was also a patron of Jainism and a powerful king. He gained the Chauhana throne through his prowess and heroism and ruled with glory. He was pleased to honour the Jain *gurus* of Bijaloya (Mewar) and bestowed the village of Morakuri for the upkeep of the Jain temple. He was succeeded by his uncle Someshwara Pratapalankesvara, who was also a great and powerful king. Someshwara also patronised the Jains and made a gift of the village Renuka to the Parshvanatha temple of Bijolaya. He was the illustrious father of the famous king Prathviraj III, who fought bravely with Shahabuddin Ghori.[3]

A branch of Chauhans ruled from Nadol in Marwad from A. D. 960 till 1252 A. D. King Ashvaraja was a feudatory lord of the Solanki

1. Ibid. 208, and *Reu* Bharat Ke Prachin Rajvamsha, Vol. I, pp. 227-228.
2. *Peterson's* Report, IV, p. 87.
3. *Reu*, loc. cit. 247-251 and *Ojha*, History of Rajputana (Hindi), I. p. 363.

Emperor Kumarapal, who was converted to Jainism. Ashvaraja patronised the Jains and gave commands for the full observance of Ahimsa in his kingdom on certain days in the year. He made over the village of Sevadi as Jagir to his son Katukaraj, which was famous for the temple of Viranatha, the 24th Tirthankara. His son Alhanadeva was also an ardent lover of Jainism. He fought many battles for his king Emperor Kumarapal and like his father issued commands for the stopping of *Himsa* on the 8th, 11th and 14th day of every lunar fortnight, In 1162 A. D, he made a grant in favour of the temple of Jina Mahavira at Nadol[1]. Jainism flourished well under him.

The Parihara Rajputs were lords of Kanauj. King Bhoja (480-890 A. D.) was a powerful ruler of the whole of Northern India. He honoured the Jain *guru* Bappasuri. King *Kakkuka* was another Pratihara ruler and ruled at Mandor (Rajputana). He became famous for his victories over the Kings of Maru, Meda, Valla, Gurjar and the Bhillas. He constructed his victory pillars at Mandor and Rohitsakupa. He was a Sanskrit scholar and a follower of Jainism. He had built a temple of Jinendra[2].

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1. *Tank*, Dictionary of Jain Biography (Arrah), p. 43.
2. *Ojha*, loc. cit, pp. 148-149.

The Paramara Rajputs ruled over Malava during the 9th to 12th centuries A. D. King Munja Vakpatiraj II was a famous monarch of this line. He conquered the southern countries of Karnataka, Lata, Kerala and Chola He was himself a great scholar and a good poet. His court was ever thronged with learned men and poets[1]. Jainsim being in ascendency, under the Rashtrakutas and the Western Chalukyas in Deccan—the neighbourhood of Malava – the Jain scholars and saints influenced with their teachings the Parmar kings and people alike. They were successful in making many a convert to Jainism. At Ujjain itself J a i n Kavi Shobhan converted his brother Dhanpal who was a court poet and a favourite of the king to Jainism[1]. Jain Sage Mahasenasuri also commanded respect from the King. He w r o t e his *"Pradyumna-Charit"* at the request of a Jain *Mahasamanta* of King Munja's successor Sindhuraj[2]. Jain sages like Devasena, Amitagati and Shubha Chandra flourished at the time to glorify Jainism.

King Bhoja succeeded Sindhuraj and became famous in Indian history for his valour, justice and learning. His liberality and love for literature knew

1. *Reu*, loc. cit. pp. 100-104 and My "Samksipta Jain Itihas, Vol. II, pt. II. 153.

2. Ibid.

no bounds. He was another Vikrmaditya in this respect. His victories over Gurjars, Lalas, Karanats, and Turks were great. King Bhoja's general Kulachandra was a Jain, who conquered Gujerat for him. His reign was full of glory, peace and pleasure[1]. He was liberal in religious views and delighted in listening to philosophical debates. He welcomed Jain scholars to his court. The great Jain debater Shantisena once graced his Darbar and held a successful debate with those non-Jain scholars, who boasted to have had debated well with the Jain Ambarsena[2]. Jain Saint Prabhachandra also commanded respect from King Bhoja, who worshipped his feet.[3] The Jain poet Dhanapal was also alive to grace the court of Bhoja He possessed great influence and led the King to observe the teachings of Ahimsa. Kavi Dhananjya, Acharyas Nemichandra and Nayanandi glorified Jainism during his reign. King Bhoja himself was a great author and composed a variety of literature—even a treatise on mechanical vehicles including aeroplanes.

Naravarmadeva was another Parmara king, who is regarded equal to Bhoja in learning and liberality. He, too, was fond of hearing religious discourses

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1. *Reu*, loc. cit., I pp. 115-121 & *Ball*, loc. cit; p. 207.
2. My "Samksipta Jain Itihas", p. 157.
3. Ep. Car, II Sr. NO. 55.

and debates. Once the Jain Acharya Ratnadeva held a great debate with the Shaiva scholar Vidya-Shiva-Vadi in the Mahakali temple of Ujjain and to win the heart of the king, he came out successful in it. King Naravarma was pleased to hear the religious discourse of Jain *guru* Samudraghosa as well and bowed his head at the feet of Jain teacher Vallabhasuri. Without doubt he was greatly influenced by these teachers and the Jains enjoyed his royal patronage. His son Yashovarma appointed his general Jinachandra, who was a Jain, as the governor of Gujarat.[1] King Vindhyavarma also honoured the Jain scholars like Ashadhara.[2] In fact the Jains were free to make good progress under these kings.

The Solankis ruled over Gujarat from 964 to 1242 A. D. and Jainism flourished under them. King Mularaj built a Jina temple at Anahilawada and King Karna honoured the Svetambara Jain *guru* abhayadevasuri. King Siddharaj Jayasimha was a famous king. His ministers Munjal and Santu were Jains and the king also showed deep regard for Jainism. He built a temple to Tirthankara Mahavira at Siddhapur He took out a *samgha* to Shatrunjaya and granted 12 villages for the Adinath temple of that

1. **Reu.** loc cit I pp. 144-145.
2. I bid., p. 156.

holy place. It is said that a religious debate took place at his court between the Digambara Jain saint Kumudachandra and Shvetambara Devasuri.[1]

Kumarapal was the next great monarch. He gained the Solanki throne through his valour and prowess. He became a paramount monarch by waging successful wars with many an important ruler of his time. He came into contact with the great Shvetambara Jain scholar Hemachandra, who converted him to Jainism. Jains wielded great power at his court. Kumarpal's conversion to Jainism produced a great change in him. He gave up flesh food, abstained from intoxicating drinks, refused to make aggressive wars and showed great respect for the rights of his weaker neighbours.

In fact he took up the doctrine of Ahimsa with great zeal. At his court was a special branch with functions similar to Asoka's department of religious propagation. He also sent, like the Mauryan emperor, religious missions to the rulers of different territories One such mission was sent to King Jaichandra of Benaras. He did his best to dissiminate the Ahimsa principle of Jainism among the rulers and masses alike. He also took out a *samgha* & became *samghapati* (Master of the pilgrim's process-

1. My "Itihasa" (loc. cit) p 125-126.

ion). He was a great builder and many a Jain temple in Kathiawad and Rajputana are of his creation. He was fond of the society of learned men and enjoyed hearing their discourses. He founded 21 libraries and had copied hundreds of old manuscripts and scrolls. He was without doubt, a perfect model of Jain purity and piety.[1]

The *Rathors* of Hathundi (Rajputana) were a ruling clan during the 10th century A. D. King Vidgdharaj (916 A. D.) of these Rathors was a Jain. He built a temple of Rishabhadeva at Hathundi and at the request of Shvetambara Muni Balbhadra made a gift of land to it. His son Mammata also made a grant for this temple. Mammata's son Dhavala was a great king. Althouth he was a Jain and his spirit of Ahimsa highly developed, yet so imbued was he with the desire to give protection to the weak that he was always ready to help the needy and oppressed. He fought for Mewad in order to rescue it from the attack of Munja. Likewise when the Chauhan King Mahendra of Nadol approached him for help, he waged war against Durlabhraj, and saved him from ruin. He gave shelter to the hard-pressed Dharanivarah. He

1. Ibid, pp. 132 135 and *Tank*, Some Distinguished Jains (Agra) pp 1-13.

rennovated the Jain temple which his grand father had built and helped in every way to glorify Jainism.[1]

In fact these earlier Rajput princes following the principle of Ahimsa were wise and powerful and became united under the Jain Emperor Kumarapala. But with the advent of the Vedic cult among the Rajputs, they became adverse to *Ahimsic* culture and swayed by mutual discord and disharmony and morally weakened by the fleshy diet; gradually declined in power and strength.

1. *Reu.* loc cit. III, pp. 91-92.

JAINA SAGES AS HEROES.

Jaina sages are models of Ahimsa culture. They observe the vow of Ahimsa in full, yet they are heroes. They have forsaken their worldly comforts and desires for the good of their own as well as of all other suffering beings. Their lives were a sacrifice to the welfare of mankind for noble zeal. They were conquerors of the senses and so they have been the greatest heroes. Kings and warriors devoted to the Jain faith and ready to fall fighting in battle gallantly, tried to follow in the footsteps of these spiritual heroes. In fact the Jain heroes of battles were the leaders of the army and of their people and to observe the Ahimsa culture, they devoted themselves to religion, if they survived in battle. But to defend religion, which means the greatest good of the greatest number by creating the atmosphere and means to dissiminate the Ahimsic views, was the foremost duty for a Jain sage and a householder alike. Jain saints like Shakatala and Ahimara are praised highly in the sacred lore, because they fell protecting the Jain Samgha (Order) from aggressors. They gripped the sword in defence and succumbed to injuries, yet they performed

Pandita-marana (pious death)[1]. Theirs, was a great self—denial-hence true heroism.

Among the Ratta generals, Muni Chandradeva wielded great power. He was connected with the *Kanuara-gana* of the Digambara Jainas and was a well-versed scholar of Jainism. When he saw that the Ratta King was in danger and his kingdom was at stake, an attack on which amounted to an onslaught on Jainism, because the Rattas were Jainas and glorified Jainism, he atonce came forward and assumed the powers of a minister and general. "Muni Chandra", according to a Saundatti inscription "by his glorious lustre caused to fade the lotus-like faces of the enemy kings, and brought prosperity and joy to the people on earth; by his valour he extended the ocean in the form of the kingdom of the Ratta princes; and thus he bore the name *Chandra* in the real sense of the term (as that luminary causes to fade the day lotuses and brings joy to the ocean). Because of his political advice he was the preceptor of Kartavirya; to make his son Laksamideva profici-

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१. "अहिमारएण णिवदिम्म मारिदे गहिद समण लिंगेण ।
उड्डाहत्र समणत्थं सत्थग्गहणं अकासिगणी ॥७१॥
सगडालएण वितथा सत्यग्गहणेण साधिदो अत्थो ।
वररुइपओगहेदुं रुट्ठे णन्दे महोपउगे ॥७२॥
—भगवती आराधना ।

ent in the use of arms he became his tutor; and by the conquest of the country -from the enemies he became an *Ācharya* to give them *diksha* (ordination). Thus the term *Guru* literally fitted him and was not a mere ornamental title".[1] Mahakavi Bala (1254 A. D.) praised Muni Chandradeva in his "*Neminatha purana*" as being the best among the eminent members of *Kanuragana*, famous as the holiest in three worlds, immeasurably meritorious, the very God of Death to the army of the enemy the rennovaor of many Jinalayas, the *Primum-mobile* to extend the dominion of the Ratta princes, proficien in logic, science, incantatins, grammar, poetry and drama. Such a shining luminary—was Muni Chandra."[2]

In the reign of Ganga King Bhutuga (A.D. 938-953) Ballappa captured Kallanagere. Moni Bhattarka was then in Kallangere and it is believed that he vallantly withstood the attack and died in its defence.[3] But Jain sages were mostly spiritual heroes. In earlier times when the soul force of the sages was well manifest, they punished the wrong doers with their ahimsic feats. For example, Muni Vishnu Kumar's instance may be cited; he who

1. JBBRAS,, x. p. 260.
2. **Kundangara,** loc. cit:, p. 9.
3. *Saletore*, loc. cit. p. 201.

rescued the Muni Samgha without causing hurt to the oppresser through the manifestation of soul force. In truth, the soul force of an Ahimsaist is the greatest power and also the safest weapon in the hands of Jain ascetics.

THE JAINA GENERALS.

The Ahimsa culture of Jainism provides for the welfare of the soul and body alike. In it proper care has been taken to train the individual as well as society on humane lines. It inspired its votaries to manifest the highest conceivable form of *Good* within the individual reach. Thus progressing in the path of Ahimsa morality, the Jain individuals form a society of brave, humane and just people. It is why a monarch, a warrior and a peaceful citizen equally observes the Ahimsa vow. The heroes of war in Jainism were not aggressive and they lived a pious life. Here below a chosen few examples of Jain generals and commanders will convince the reader of this fact; although total number and their heroic deeds are innumerable

In the 10th century A.D. Chamundaraya was a great name among generals and ministers He belonged to the Brahma-Ksatra race and served under the Ganga kings by name Marasimha II and Rachamalla II. It was due to his heroism that the Ganga kings were able to crush their enemies and to win their great battles. In an inscription at Shravanabelgola Chamundaraya have been eulogised in the following terms:-

"Chamundaraya, the Sun adorning,



CHAMUNDARAYA, THE GREAT GENERAL.

By the Courtesy of
Mr. B. B. Patil B.A., LL.B.,
Sangli

like a jewel, the head of the eastern mountain of the Brahma-Ksatra race, a jewel in the garland spring from the mountain, containing the mine of the Brahma-Ksatra race, and a fierce wind to raise the fire of the Brahma-Ksatra race was born.

"Where the array of the enemy was broken like that of a herd of deer before a pursuing elephant, in front of the victorious elephant of his lord, the king Jagadekavira when at the order of King Indra[1] *he raised his arm to conquer Vijjaldeva, of trible power, like the ocean disturbed at the end of age, and who was the younger brother of Patala-mala.*

"He who was thus praised by his lord in the fight with the King of Nolambas: 'which King among my foes will not fall as food to the black snake of my arrow when you sit always in front of the bravest heroes — an elephant by whose tusks,

1. Indra IV, the Rashtrakuta King was deprived of his throne by the Western Chalukyas. Marasimha and his general Chamundaraya took his cause and fought out battles for his restoration to throne.

resembling a thunderbolt, the rock of the temples of the elephants of the enemy are split, and a goad to the wild animals-the enemy are present.'

"Who fiercely roared thus in the fight with King Ranasimha, 'O King Jagadekavira! By your prowess I can conquer in a moment an enemy, even if he be Ravana, his city Lanka, the citadel, Trikuta, and the moat, the salty ocean'.

"To whom the celestial damsels bestowed the blessing-' we thirsted in many battles of this hero by our eagerness to embrace his neck, but now we have been satiated with the water of the edge of his sword. O victor of Rana-ranga-simha! live to the end of age."[1]

He earned more than a dozen titles by his chivalorous deeds and his distinguished actions made him shine as the best of the commanders; but inspite of these martial deeds, Chamundaraya was a man of religious bent of mind. He was so calm, so steady and so undisturbed in mind that he is believed to have composed his *"Chamundaraya-purana"* during the eventful moments of warfare—during his military comaigns against one of his

1. *Rice* Inscriptions at Shravanabelgola, p 85.

enemies. He was a staunch Jain, a pillar of Jainism and a treasure of Right Belief. He styles himself *Kaviraja-shekhara* (crest of the best poets!) which shows that he was well versed in secular as well as religious literature. He also composed a work on Jain conduct entitled "*Charitra-sara*", which shows his acquaintance of Jain philosophy to be deep. He received philosophical instruction from Shri Nemichandracharya, who composed his famous "*Gommatasara*" for him, although his spiritual *guru* was Ajitasena. By erecting the collossus of Gommateshvara at Shravanabelgola (Mysore), which is a monument of skill and art, he had made himself immortal as one of the greatest promoters of Jainism in the South. He built temples at various places and his works to glorify Jainism were immense. It is said in an inscription of about 1160 A.D. that if it be asked who in the beginning were firm promoters of the Jina doctrine—(they were) Raya (Chamundaraya) the minister of King Rachamalla; after him Ganga, the minister of King Vishnu; and after him, Hulla, the minister of King Narsimhadeva; if any others could claim as much, would they not be mentioned?"[1]

Ganga and Hulla, who were ministers and generals of the Hoysala kings, shone out after

1. Ep. Car. Insrciptions at Shravanabelgola, p. 85.

Chamundaraya. They were also brave and gallant commanders, yet a very mine of religion and piety. Gangaraja is praised in an inscription thus 'Maha-pracanda-dandanayka (great and valliant minister), terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk-ocean, the Jina *dharma,* a mine to the jewel of perfect faith in Jainism, taker of delight in gifts of food, shelter, medicine and learning, a joy to the hearts of the blessed, *a purna-kumbha* (vessel filled with water) for the coronation of the Hoysala Maharaja, a fountain pillar for supporting the mansion of *dharma,* a hero who keeps his word, chaser of his enemies, a mill-stone to traitors, possessor of these and many other titles, the Mahapradhana (chief minister) Dandananayaka General Gangaraja"[1].

Likewise general Hulla was not merely a pious Jain ; he was a great statesman and held the posts of Great Minister, Senior Treasurer, *Sarvadhikari* (dictator?) and general. He was more clever than Yogandharayana in the management of affairs, and superior even to Brahspati in the knowledge of politics.[2] Yet how did he pass his daily life? "Delighting in restoration of Jina temples, in

1. Ep. Car. II, 118, pp. 48-49.
2. *Saletore,* loc. cit. pp. 141-142.

assemblies for Jina worship, in gifts to groups of ascetics, in devotion to the praise of Jina's feet, in hearing holy *puranas* of Jina, the General Hulla, praised by the blessed, passes his time every day."[1] Such were the Jain generals, who were ever alert to glorify the religion of Ahimsa.

1. Ibid, p. 145.

THE JAIN HEROINES.

Women also filled an important place in the blessed order of Tirthankara Mahavira. They have been defenders of the faith and promoters of the culture of Ahimsa. *Chandana* was the daughter of King Chetaka of Vaishali and she was appointed as the head of the order of nuns by Tirthankara Mahavira. Her example has ever inspired the fair sex of the Jain pursuasion to sacrifice their lives for the noble cause of Dharma. To them love of country and *Dharma* was of primary importance. The thing of interest is that these women-champions of Jainism hailed from all sections of the people, 'notably from royalty, the nobility, and the houses of the great ministers and generals. They are shining luminaries in the realm of religion and state alike.

Mention must also be made of queen Chelana of Magadha (Bihar) whose religious zeal and tact led to the conversion of her husband Shrenik Bimbsara, to Jainism. She was a great philosopher and was full of piety and religious fervour.

During the reign of Rashtrakuta monarch Krishna III (911 A. D.) *nal-gavunda* (Headman) Sattarasa Nagarjuna fell in battle. The king bestowed the office of *nal-gavunda* on his widow Jakkiyabbe, who was a devout Jain, and "skilled in ability for good government, faithful to the Jinendra's *shasana*

and rejoicing in her beauty," protected the Nagarkhand. And though a woman, in the pride of her own bravery of a hero (nija-vira-vikarama-garbhadim)" committed an act which won for her still greater renown. She "freed herself" when she became ailing, "from the entanglement of the chain of desire" and performed the vow of sallekhana at the Tirtha of Bandanike in 918 A.D. [1]

Pamabbe was the senior queen of King Immadi dhora, and the elder sister of the Ganga King Bhuttiga II (940-974 A. D.) To win the battle of slavation she adopted the life of a nun by plucking out the hair and performed penance for thirty years. She was a dharma-Vira (hero of religion) in fact and attained to heaven in 971 A.D. [2]

Jakkaladevi was the senior queen of the Chalukya King Vikrmaditya (1077-1128 A.D.) and ruled over the province of Inglangi. She earned praise for her good rule and heroic deeds and came to be known as Kali-kala Paravati and "*Abhinava Saraswati*". She was a follower of *Jinadharma*. [3]

During the reign of Gangas, Saviyabbe became renowned for her bravery. She was Jain by belief and when her husband Loka Vidyadhara went out to

1. Ep. Car., VII, pp. 130-131.
2. Ibid, Vi, Kd. 1, p. 1.
3. *Patil*, Daksina Jain Dharma, p. 144.

fight a battle, she also accompanied him on horseback and fell fighting in the battle of Bagiyur. In an inscription she is praised as second Revati in beauty, Devaki in observance of Dharma and Sita in being faithful to her husband. She was a living *Jina-Shasana-devata!* and became a heroine of the battlefield as well.[1]

In the 16th century A.D. queen Bhairavadevi ruled over the kingdom of Gerosoppe. She was also an ardent glorifier of Jainism and performed many illustrious deeds. Her zeal for Dharma became a thing of envy for her rival neighbouring ruler. Sardar Venkatappa Nayaka was of Shaiva pursuasion. He could not resist the temptation to attack the territory of the pious queen. The Jain queen faced the enemy bravely and defeated him in the battle. But the Shaiva Sardar became so enraged that he played foul game with her and murdered her treacherously. She was a true heroine who lived and died for Jainism.[2]

Such inspiring examples of the chivalary of Jain womanhood, it is unnecessary to multiply. Jain womanhood has ever followed the rules of piety, self-denial and sacrifice for the noble cause of salvation in this and the life hereafter !

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1. *Hiralal*, Jain-shilalekha-sangraha, p. 146.
2. *Shitalaprasada*, Madras Prant ke Jain Smarka- p. 136.

CONCLUSION.

"The hero (Vira) does not tolerate dislike, the hero does not tolerate lust, because the hero is not distracted, therefore the hero is not attracted to sensuality."

—Kalpasutra, 144.

Mahavira, the conqueror, was a hero of the highest type among the *Jinas* (the conquerors of self). The heroes among the Jainas followed and try to follow in his footsteps. They are not swayed by the lower nature of humanity, rather they train themselves to conquer it. They are in fact *Viryamana* (full of power) who care but little for worldly connections and relations. They are never to succumb to their desires and selfish motives. They renounce wrath, pride, delusion and greed and become leaders in the battle (samgama-sisa) the battle of salvation. The aim of Jain hero has been and can only be to free himself from the trammels of the world that is full of misery and discord; and to attain this aim he takes siksha (training) and diksha (ordination) in the full Ahimsic way. If he lives the life of the world, as most men have to do, he never forgets his aim and always tries to become a shining hero. Just look at the examples of the different persons described in these pages. Jainas of every shade of opinion and class and belonging to different periods were a living model of the Jain *Virya* (heroism) of *Ahimsa* and

Vitragata. Even the conquerors of kingdoms and soldiers of the battlefields observed and worked out this ideal in practical life. From hoary antiquity the sublime teachings of *Ahimsa* guided the destinies of the Indian people. Their battles were also *Ahinsic.* Bharat, the son of the Ist Tirthankara was the paramount monarch of the world. His world-conquest was a conquest of Dharma. He had an occasion to fight with his own brother, so infested became he with greed of power But they fought not a bloody battle—theirs was a fight of *Ahimsa.* They swam—they wrestled and the younger brother was victorious. Bharat was greatly irritated and took resort to destructive weapons. This roused the Ahinsic feelings in the heart of *Bahubali,* who instantly renounced the world and became leader of the heroes divine. Such was the ideal heroism of self-denial and sacrifice of the Jainas. Soul-force was the greatest force of the time; but as the ages rolled on, the culture of Ahimsa came to be defied—so bloody warfare has predominated. Even in such times—in the medieval period Jain ideals of *Ahimsa* and *Tyaga* (sacrifice) worked well. General Gangaraja on horseback singly fought the battle of Kannegala and brought the Chalukyan wealth to present to his master, who was delighted and made him ask a boon. But the general did not ask for king-

dom or wealth. His mind was fixed on the worship of the lotus feet of Jinendra; so he asked a gift for the temple of the Jina. This is the Jain ideal. For the modern world infatuated with the greed of wealth and kingdoms, such an *ahimsic* ideal has little attraction. Ahimsa is the greatest power and it is the only panacea for all human ills. Jain kings, queens, generals, warriors, merchants and people of all other shades followed its cult and became great heroes. Even against their persecutors Jains showed no feeling of revenge, rather they treated them as friends. Ahimsa has allowed them to survive to this day. Without doubt Ahimsa will prevail in the end and create the true spirit of heroism to ban the inhumane and barbarous acts of modern blood-shed and warfare. Let the world repeat again and again the *mantra* (aphorism) taught by the great hero Vardhamana that reads :

"Fight with your self, why fight external foes? He who conquers himself through himself, will obtain happiness."

"The capital is human life, the gain is heaven through the loss of that capital man must be born as a denizen of hell or a brute animal. He who brings back his capital is to be compared to one who is born againas a man".

— END —

LAST WORD.

We have now come to the last word. The object of the book has been achieved and it is open to all to see that once Jainism was a real force and power in India. We see that in the past Jainism shone in glory and splendour. Proud, successful kings, generals and ministers of state believed and followed the Jaina doctrine and were not too proud to sit in humility at the feet of Jaina *gurus*. Nor did their belief in the Jina creed lessen their bravery, their valour, their wise statesmanship, their brave and clever generalship.

And we see exploded once and for all the legend that the downfall and final slavery of India are due to the Jaina creed of *ahimsa*. While Jaina kings ruled in the land no foreign invader was allowed to obtain a foothold in the sacred land of Bharatvarsha. When Alexander and his legions were the terror of his times, it was the Jaina King, Chandragupta, who crushed and defeated them and hurled them out of India. When through centuries of persecution of the Jainas, the Hindus rose to power, it was only then that invaders were able to set foot in the land and to remain. It was the stranglehold of the Hindu caste-system that was India's ruination. That fetish of blood-superiority that sets caste against caste,

clan against clan, that separates and cuts up into separate and therefore useless units and prevents that union of the whole country that alone is effective in driving out the invading foe. The Jaina doctrine of ahimsa cannot be blamed for this.

Elisabeth Fraser.

PRINTED AT

BALUJA PRESS, FATEHPURI, DELHI.

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